

VOLUME III

NUMBER 1

◆ THE ◆ CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY THE
EASTERN BAPTIST THEOLOGICAL SEMINARY

JANUARY 1934



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EASTERN BAPTIST THEOLOGICAL SEMINARY

AUSTEN KENNEDY DE BLOIS, *Editor*

Volume III

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Editorial Notes

THE LACK of superior leaders of men was a startling characteristic of the World War period. Both in the field and in the forum this lack was apparent. Brave generals and excellent statesmen were forced into positions of vast importance and did the best of which they were capable; but the War produced not a single leader of commanding genius. All this is changed. Since the War, circumstances or character or rare ability have created a group of real leaders whose influence and power are quite colossal. Lenin was probably the greatest of them all; but Europe has now a quartette, who might be called "the Big Four" and whose influence is unquestionably very great, Mussolini, and Stalin, and Hitler and Dollfus. We may condemn some of their acts and repudiate their policies; but we cannot but admire their greatness. Then there is Gandhi in India and Roosevelt in America, to say nothing of Hu Shih and Kagawa.

* * *

THESE LEADERS are chiefly dictators. Mussolini has revolutionized the life and habits of a whole nation by drastic methods. The successes of Hitler's struggle for power have been stupendous. Stalin is the chief autocrat in a group of dictators who are rapidly changing the face of a country that is a continent in itself. Dollfus is the hope of Austria, a far-seeing and determined leader. Roosevelt presents the unusual spectacle of a benevolent dictator in a democracy.

* * *

AS WE look here and there about the world, however, there is only slight evidence of any aggressive moral and

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spiritual leadership. This is the supreme need of the present hour in the midst of the world's life. Mahatma Gandhi has fine spiritual ideals, and he is a theist, but his main interest lies in the deliverance of the people of India from political disabilities. Kagawa is a master of men, a man of God, and the outstanding Christian leader of the age. A dozen such men, of great ability and consecration, baptized into the Spirit of Christ, and wholly obedient to Him, would change the face of the world in its spiritual relationships. Let us pray for their advent. And in the meantime let us do our utmost in our chosen fields of labor, to bring to pass the coming of His Kingdom.

* * *

THROUGHOUT THE history of the Church, three theories have been held in regard to its relationship to the State. One of these declares that the State should rule the Church, the second that the Church should rule the State, the third that there should be no interference as between Church and State, but that each should occupy its separate realm of action. The last of these is embodied in the First Amendment to the Constitution of the United States. The second has been, openly or secretly, the position of the Roman Catholic Church for a thousand years. The first is at present being urged by the Hitlerites in Germany. The opposition to this view is strong on the part of the evangelical Christians, and the conflict during the past four months has been intense.

* * *

THE QUESTION is exceedingly serious. What the issue will be none at present can foresee. The Hitler party, at the moment overwhelmingly in the majority, will hardly resort to persecution unless it seems absolutely necessary in order to effect the end in view. On the other hand the protestants are standing firm and unterrified. There are really three parties to the controversy, for the Hitlerites are divided into two groups. The right wing embraces the Moderates. The left wing includes those who are fanatically devoted to the Hitler régime in all of its policies. The

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members of this group are swift to deny the validity of the Old Testament. They regard the New Testament as a partial revelation of the will of the Almighty, but insist upon the fact of a "continuing revelation," that has progressed throughout the changing centuries, and is now expressing itself through the medium of the personality of Adolf Hitler. It would seem incredible were it not true, that such a strange and unbalanced view of things could be taken by people of enlightened common-sense. Yet this "left wing" has a large number of enthusiastic followers. It reminds one of Daniel: "Pray only to Darius"—or Hitler.

* * *

TWO RELIGIOUS magazines, *The Baptist* of London and *The Presbyterian Banner* of Pittsburgh, have recently called attention, in noteworthy editorials, to the fact that in each of their respective countries increasing numbers of young people are looking eagerly toward the heavens for help. This we believe to be a definite feature of the present situation. The generation of "wild" youth, the product of war-stress, the relaxation of moral inhibitions, and the craving for excitement and self-expression, has now passed on into middle life. The disillusionment of the earlier years and the ensuing lengthy period of tribulation and depression, have turned the thoughts of youth inward instead of outward. Self-study has in many quarters taken the place of hectic experimentation.

* * *

THE WAR showed the failure of vast and organized human forces to create any worth-while or constructive results. It resulted in national bankruptcies. Things have been quite as ominous and hopeless since. Even the brief period of prosperity in America ended in a crashing and crushing collapse. The "new world," the truly democratic régime within and amongst the nations, which millions hoped to see, has proved "an unsubstantial vision." All human agencies have failed. It is inconceivable that such eventualities, and their significance, should be unnoticed by the keen eyes of youth.

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THE MORAL forces, flouted by the earlier generation of a dozen years ago, still continue to operate. They are persistent, indestructible. Young people are beginning to realize that moral strength and nobility of character belong to the eternal order; that the only life worth living is the life that submits to that moral order, and that steadfastly seeks the "things above." Human plans and agencies have utterly failed; but God remains, and multitudes are seeking God today, and are earnestly enquiring the way to Him.

* * *

AT A RECENT meeting in the Town Hall of Oxford, England, two thousand students of the University gathered in a memorable meeting to bear witness to their belief in Christian teaching and living. These students were not connected in any way with the "Oxford Group." Such a meeting would have been unthinkable ten or twelve years ago. There are many other signs of the times which reveal a most encouraging attitude.

* * *

IN THE meantime the devil is busily at work. The forces of evil are today tremendously strong. The newspapers have been calling attention to the fact that there are 300,000 worshippers of the Nudist cult in this country. They gather in summer camps in the country, and in cold-weather gymnasiums in the city. One critic claims, and we think fully proves his claim, that licentiousness and sensuality are the direct result of the customs of these groups. In matters of crime as in those of vice we are the victims of lawlessness. Though burdened with a vast accumulation of laws that are not enforced, America is today the most lawless nation on earth. Cynicism and scepticism are rife. It is the habit to cast ridicule upon all moral sanctions.

* * *

IT IS WELL to remember that as good increases evil becomes more daring. Every deed of love is a challenge to the devil. At the time when the early Christians were doing their deeds of mercy, and praying in their cells in the

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Catacombs and sealing their fidelity with their blood, Rome was reeking with lasciviousness and bestial lust. Nevertheless the Christians conquered. And the Christians will conquer.

* * *

THE CHRISTIANS will conquer if youth is captured for God. Dr. Will Houghton, the devoted pastor of Calvary Church in New York City, speaks to us, in the leading article of this issue, on the evangelism of youth, by all odds the most important task of the present-day Church. It is certain that the minister who understands and sympathizes with youth, and the church that practises persistently and prayerfully the habit of evangelizing its youth, are the minister and church beloved of God and honored instruments in the building of the Kingdom.

* * *

IN THE same connection we notice that Rev. Harold Camp, pastor of the First Baptist Church in Oakland, and one of the vigorous young leaders of Baptist enterprises on the Pacific Coast, has recently called attention to the imminent necessity for the Church to enlist victoriously for the capture of youth for Christ. He has outlined a simple yet very comprehensive program for a nation-wide movement, especially in behalf of youth, that shall center in the three-fold idea of (1) Making Disciples, (2) Training Disciples and (3) Keeping Disciples. All activities are to center in a hearty obedience to the urge of the evangelistic passion. This plan is being thoughtfully and favorably considered by the leaders of the present evangelistic movement in the churches, and by the Committee on Evangelism of the Home Mission Society, of which Dr. Charles Detweiler is Chairman.

* * *

IN CONNECTION with such Movements as this which Mr. Camp suggests there is great need for adequate means of advertising and extending the work of the leaders. The matter involves the whole question of the impact of the local

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church upon its community, and of the churches as a whole upon the thought and life of the nation. The Federal Council has been more thoroughly awake to this necessity than any other Christian agency; but it has made only a beginning. The Church must create some method for broadcasting the news and events that concern its progress.

* * *

RELIGIOUS PROPAGANDA is chiefly exercised through the religious press, the circulation and influence of which have declined greatly in recent years. The secular newspapers are so entirely occupied with crime and vice, with lengthy accounts of divorces, the doings of chorus girls and moving-picture actresses, biographies of boxers, racketeers and kidnappers, and the progress of politics that they find no room for religion in any of its phases. England has long recognized the big news value of religious articles and the account of religious events; and has steadily broadened the scope of its interest.

* * *

THE JAPANESE editors are keener than we. One of their newspapers, with a circulation of two million copies each day, has as one of its able and competent editors a man who supervises all of the religious news. So with other papers. The great value of such news has for years been recognized. The Japan Christian News Agency, representing the Christian forces in Japan, was formed to provide worth-while material for the papers, and although this Agency is operated at a minimum cost, it supplies syndicated articles on religion, and other material, to fifty of the leading dailies. Something of the interest these articles have awakened may be estimated on the basis of the fact that within the last year or so, 150,000 letters have been received at the Agency, asking for further information about Christianity. The need here indicated is being met by a well-tested system of follow-up work, as well as by Bible study courses, circulating libraries and correspondence courses.

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IN ADDRESSING a New York audience in behalf of the N. R. A. recently, General Johnson used an apt metaphor. He asserted that the secret of the solution of the jig-saw puzzle of restoring prosperity lay in "the finding and placing of a long-missing piece—confidence." This is certainly true in the economic realm. The material resources necessary to the completion of the puzzle are at hand; and the people have a clear conception of the puzzle as it should look when thus arranged. These factors are insufficient, however, unless the keypiece, a general and hearty belief in the public power to achieve, is also present. Faith will solve the problem. It will secure stalwart and wholesome coöperation in administrative effort, and a coördination of the forces of labor and industry. It will promote the spirit of unity, tolerance of mistakes and firm adherence to the main issues.

* * *

THE SITUATION in the life of the Christian Churches is strikingly similar. The material resources are immense and faith will call them forth for instant and judicious use. The conception of the completed puzzle, the unification of all energies for Kingdom-building is measurably clear in the minds of all Christian people. There are millions of church-members ready for service. The territory is known, and the opportunities in all sections of that territory are well defined. What is needed now is the finding of the missing piece, a resolute faith in the eternal God and a staunch confidence in His power to coöperate, His willingness to guide, His infinite ability to inspire all undertakings and harmonize all efforts. Faith is the victory that will overcome the world. This is no time for doubt, for moral cowardice, for spiritual depression. A period of weakness and confusion is an unexampled opportunity for the exercise of that stout faith and assured fortitude which are essential constituents of a genuinely Christian attitude.

Youth and the Church

BY WILL H. HOUGHTON, D.D.

HOW interesting it would be to know the ages at which the original disciples became followers of Christ. The only intimations of age we have are suggestions of youth. One thinks of the rich young ruler—and the widow of Nain's son—and the daughter of Jairus. Of course there were many whose lives He touched but few have with them any suggestion at all as to possible age.

Christ was young and His companionships were young. Perhaps an evidence of the youthfulness of the whole outlook was the fact that the children loved Him.

Imagination has conjured for us a picture quite false. Most of us as we try to visualize the circle around our Lord see the bearded men who have been passed up to us by the artists of three or four centuries ago. I wonder just how many beards there were in the apostolic party. I wonder if it were not a fact that the group was quite largely young.

Companionship with Christ has in every age had response from youth. Some of the greatest Christians began their courageous conquering careers in youth and some of them burned so furiously for Christ that they burned out while still young.

Can the church of our day offer the thrill of conquest—that thing which finds response in the mind and heart of young people? Have young people today any real place in the life of the church? Has the church anything vital to offer contemporary youth?

In recent years we have drifted into the pigeon hole conception of a church. Under this idea the pastor preaches and the choir sings and the people listen. The people themselves are divided into officers, Sunday-school folk, women's missionary group and young people. Each has its particular interest and no further responsibility. The whole church life is sorted into these pigeon holes. Certain mat-

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ters arise but instead of the church people collectively managing or training or teaching or "missioning," everything is sorted out and distributed to those who have these fragmentary interests and responsibilities.

Under this system the young people are sent off into a kind of pocket edition of the Sunday service or of the prayer meeting where they are supposed to be studying to serve. It seems to be an apprenticeship from which most of them never graduate. Some continue and in time become the church officers and others tire and fall by the wayside.

Recently in my own city a youth conference was held by several churches of another denomination. The significant thing in the conference was that two of the three young speakers independently of each other said practically the same thing. They said: "Young people in the church are looking for something worth being zealous about." That is to say, there is much in the machinery and propaganda of the church that has no special appeal to young life.

Why should a group of intelligent young Christians be expected to become enthusiastic over raising the money to pay for the blue carpet in the church parlors? Or selling tickets to scrape together money enough to pay a deficit? I wonder how many young people have been lost to the church because after a little bit of so-called church work they have secretly wondered if Jesus really said "Come ye after me and I will make you peddlers of tickets."

Young people want something worth being zealous about? Of course they do. Something worth living for and dying for. Youth is the age for attempting the difficult and braving the unknown. Young people do not ask "Is it hard?" but "Is it worth while?" It is the utter futility of much they are asked to do that causes the decay of interest.

The late Professor William James said: "What we need to discover in the social realm is the moral equivalent of war—something heroic that will speak to men as war does." Great! That is exactly what young people need. The heroic appeal which brings response in rushing blood and rapid pulse beat.

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Within two weeks a lady told me this story. In her church, an aristocratic suburban church, a certain young woman was an attendant upon the services. This young woman had notable dramatic ability. The pastor who was interested in getting this young woman of influence into his church called on her one day and urged her to join the church on the ground that he would like to have her head up the dramatic work amongst the young people. The young woman declined with vigor if not scorn. She asked the preacher and afterward asked the lady who told me the incident if the church had nothing better to offer her than dramatics. Yes, it has, young woman. There is not the least necessity of dealing in the unreal emotions by way of drama for there are thousands of tragedies and dramas being enacted all around you every day—a thousand lives which must be reached for Christ—a thousand lives to be saved now and for eternity.

What is there in our church that we can give the young people today? What has interest to the point of sacrifice for them? They respond to that which stirs enthusiasm within them. As ministers many of us are like the back country preacher who prayed: "And now Lord if there has been a single spark of holy fire kindled this morning water that spark."

How often when congregations wait on the minister's message they hear a sermon on some phase of the social Gospel or internationalism, but what practical thing can the congregation do in response to the call of the message? The young people who are present agree with the preacher that the struggles of nationalism are wrong but how can they stop them? They agree as to the evils of child labor and other social and industrial wrongs but what can they as individuals do about it? Youth wants to do something.

This line of thinking naturally brings us not only to the mention of what they can do but what they should do. What is the work of the church? In the light of the charges and commission given the church all of us would respond at once—evangelism.

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Advocates of what is called the social Gospel who scorn evangelism should remember the significant thing pointed out by the late Dr. Jowett "that the revival of personal religion under the Wesleys gave rise to the four great philanthropic movements of the 18th and 19th centuries; viz., the antislavery movement under Wilberforce; the prison reform movement led by John Howard; the Sunday-school movement initiated by Robert Raikes; and the foreign missionary movement begun by William Carey."

Is it amusing or tragic when a denomination votes to make evangelism its major emphasis "this year." What is the emphasis next year or any year? Isn't the emphasis of the New Testament Church always evangelism? Soul winning is not an adjunct to church propaganda. It is not supplemental but elemental. It is not optional but foundational.

A young friend of mine in commenting on the idea of a denomination deciding to emphasize evangelism for a time said this: "I went through a telephone building the other day. I saw the great switch boards and multiplex mechanism for the handling of telephone calls." He further said, "I would be much surprised to hear that the directors of the telephone company at their annual meeting had voted that this year they would specialize in telephone service."

Soul winning is the heart of our Lord's commission and the motivating thing in all church work.

Where does youth fit into evangelism in the Church? Isn't evangelism merely a matter of evangelistic sermons by the pastor or of planned meetings with some invited evangelist? No, evangelism means soul winning and soul winning means the Church in all its ministry, preaching, teaching, studying, giving, working, seeking to bring men to Christ.

I wonder if we as ministers have not taken too much upon ourselves in giving the impression that we are to do the soul winning for the church. I wonder if the whole Church organization is not entirely too ministerial. Church membership seems to consist of listening and giving. The people must give their money of course for the support of the

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church. The people listen to the preacher on Sunday and the boards listen to him at board meetings. Listening and giving seem to be the expression of church membership today.

Recently there has been a new movement which seems to be gaining increased popularity. It professes to return the church to the first century. Of course, some of its claims are ludicrous. It is hard to reconcile a direct and definite appeal to silks and diamonds in a fashionable hotel to the first century Christian saying "Silver and gold have I none." But without either praising or blaming the movement it is evident that whatever measure of success it has is based on the fact that it is reviving personal testimony. It is actually giving ordinary men and women an opportunity for vocal expression.

I think the Church in general should learn from this movement one thing, and that is that personal testimony has value and must be returned to the work and ministry of the Church.

Personal testimony is good for the man who gives it. It is a public committal on his part. He is going to pay a larger price for victory in his own life because he has gone on record as to his spiritual interest.

Personal testimony is valuable because it makes a man a part of the enterprise. There are many in our churches who do not feel and acknowledge oneness with the church. This linking of the life of an individual to the life of the church in its mission and destiny would be accomplished through personal testimony better than any other way.

Personal witnessing for the Lord Jesus is valuable because it is something He Himself desires. "Ye are my witnesses" and "Ye shall be witnesses unto me" and other glorious intimations there are. Jesus left His people—all of them—clergy and laity—to be His own personal direct representatives to the world.

Young people today are interested in that which is vital and real. I grant you they are not interested in some of the things called testimony in our prayer meeting where a

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few hackneyed phrases are repeated week by week, but they are interested in the living expression of some up-to-date knowledge of Jesus Christ.

Young people today will respond to the call of a hard task. The word "challenge" has been overworked. In seeking sources for taxation perhaps a tax on such words as "challenge" would produce income for the government! There are a few words and phrases which have been overdone in dealing with youth. The fact remains that there is the call of Christ to a life that is real and vital.

In our day there are youth movements in different parts of the world—Russia, Germany, Italy, all capitalize this rallying spirit of youth. Shall we have a youth movement in America? Can there not be harnessed and directed the desire to attempt and achieve something worth while? Let us release the youth power of our churches. Let us free these spirits that have been pent up so long, these activities that we have directed toward the inconsequential and unimportant. Can we not now direct them along the line of witnessing for Christ and working with Him in the salvation of the youth of our land?

There are many practical suggestions that can be made as to fields of endeavor toward which our youth may be turned. What about the limitless opportunity of open air evangelism? "Oh, but" says someone, "young people will not do that." Won't they? Have you tried them? I will admit you will have to give them a Gospel worth preaching in the open air. If they haven't anything but a series of question marks they won't go to a street corner with that nor will they be welcomed if they do. The man on the street has enough questions now without some unbeliever from the church raising some more. Let the young people have some glorious affirmations, develop in them some strong convictions, impart to them a faith worth proclaiming to others and then release them.

In conversation with a pastor recently along this line he told me something of his own experience. Two years ago when asked to speak before his young people's society he

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decided to suggest to them attempting something in the way of open air meetings. This society listened to him with open mouths and wondered if he might not be a little queer, but they finally accepted his invitation to go out and hold his hat for him while he spoke on the street corner. Several responded, and the meeting was such a success that as soon as it was over the several who were there stood around him demanding another. The young people have continued. The B. Y. P. U. which in the old days ran an attendance of 16 or 18—and if they had 20 they thought they had a mass meeting—now runs to 60 in attendance and new life has come to the entire Church.

Why is it thought a strange thing that men would witness for Christ on the street corner? The early witnessing for the church was done in the open air. Most of the ministry of our Lord was in the cathedral of the Out-of-doors.

If there ever was a day when the world needed the message the Church has, this is the day: But the world will not crowd the church to hear that message. What then is the church to do? Be satisfied to hold its ground or go out where the world is to be found?

There are scores of opportunity for directing the energies of young people toward things that are definite and worth while. Hospital visitation, meetings in rescue missions and institutions of one kind and another, personal visiting to be done from door to door and through offices, printed invitations of the church to be given out.

What about the matter of tract distribution? The little printed leaflet has been used of God in the blessing of many lives. Nowadays we leave this important ministry to a few overzealous souls who lack tact. Well, God bless them. There are a great many Christians who have tact and that is all. They so fear giving offence in approaching a person that they never make an approach. Better lack tact than lack attack.

The American Tract Society (which by the way is always interested to help in furnishing tracts for distribution) have gathered some information about the use of the tract.

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They tell us the following: "What a thrilling history might be written concerning the work of tracts. Richard Sibbs wrote a tract entitled 'The Bruised Reed'; a tin peddler gave it to a boy named Richard Baxter; through reading it he was brought to Christ. He wrote 'A Call to the Unconverted.' Among the thousands saved through it was Philip Doddridge, who wrote 'The Rise and Progress of Religion in the Soul.' It fell into the hands of William Wilberforce, the great leader of the emancipation of the slaves in the British Colonies, and led him to Christ. Wilberforce wrote 'A Practical View of Christianity' which fired the heart of Leigh Richmond. He wrote 'The Dairyman's Daughter.' Before 1848, as many as 4,000,000 copies were circulated, and it has testified for Christ in over 50 different languages."

Wouldn't it be great to see the churches of some little city in our land set themselves for a period to a tract ministry. Suppose for instance that every Sunday morning over several months a printed tract with a definite message was found under the door of every home in that little city. Don't you imagine something would happen to the homes and to the churches?

When the socialists first elected a mayor in Milwaukee some years ago they laid their success to the early Sunday morning distribution of printed matter. Socialists and others are making converts by way of the tract and the open air. Christian Science is furnishing printed matter on the tables of reading rooms and in racks on the walls of railroad stations. Pastor Russell's followers are busy and every ism under the sun is working hard distributing printed matter and demanding the attention of the people.

Why can't our churches with their message of life through the Gospel do the same? The young people will do it if you give them a chance. Frankly point out the value of the task. In all honesty state the case and prayerfully set them going.

If the people will not come to us let's go to the people. Those of middle age will not be enthusiastic over the idea.

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They do not want to be jolted out of the rut. Your young people like a jolt. They will enjoy the thrill of it.

When they are sure of a Christian experience of their own, when they know Christ for themselves, when they realize that the One who means so much to them is the One needed by other young people, then they will hear again the word of the young Christ: "As my Father hath sent me even so send I you," and they will go. So the Gospel will have a new hearing and it will still prove itself to be the power of God unto salvation and our churches will be alive forevermore.

Purity of Speech

Dr. Benjamin Jowett, translator of Plato and eminent both in philosophy and religion, had great influence with students. Also he had a clear mind. When staying at a country house, amongst men of great literary reputation, the host, then but slightly known to him, made use of some Rabelaisian expression. Jowett said quite simply: "Mr. B., I do not think myself better than you, but I feel bound to disapprove of that remark." At a Scotch shooting lodge he went down to the smoking-room with others at a late hour, and when the conversation of the younger men took a doubtful turn, the small voice that had been silent hitherto, was suddenly heard: "There is more dirt than wit in that story, I think." Once again, when at Balliol after dinner an "old companion" ventured on dangerous ground, he said quietly: "Shall we continue this conversation with the ladies?" and rose to go.

John Bunyan's Anvil

By A. E. HARRIS

MR. FRANK MOTT HARRISON, a consecrated Baptist layman of Brighton, England, reputed to be one of the greatest living authorities in things relating to John Bunyan, has devoted time and means for providing us with the results of long and fruitful research. He has himself published a fascinating story of the inspired tinker of Bedford, and has collaborated in the revision of John Brown's notable biography of Bunyan. A few months ago, he contributed in an article to the *Apollo Journal*, an account of the recent discovery of what was known as the original "stake" or brazier's anvil which Bunyan, a youth of nineteen, used as a tinker in the village of Elstow. No relic could be of greater interest, nor more delightfully surrounded with the halo of romance than this anvil, forged as it was for use in the year of his release from military service, and when Bunyan took to himself a wife.

Mr. Harrison writes interestingly a story of the romantic experiences of this anvil during the last century and a half. It appears to have been used by John Bunyan from 1647 to the time of his death, 1688; for like Paul the tentmaker, he never forsook his trade. For two decades it was lost sight of. In 1810 it was disposed of as old iron, but finally came into the hands of a professional collector of curios of museum import, who deciphered on the rust-covered anvil, the almost obliterated lettering still to be traced upon three of its sides in rudely etched letters two inches high the words

J. BUNYAN—1647—H. ELSTOW

Mr. Harrison shows how this relic has been identified authentically by experts, and has not the least doubt as to the genuineness of the anvil, which must have reverberated, thousands of times at the rhythmic blows of the inspired tinker's hammer. It is now in the custody of the Bunyan

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Meeting House Trustees at Bedford, having found its resting-place within a stone's throw of the site where it once responded to the meditative pulsations of Bunyan the Pilgrim, dreamer, preacher, sinner and soldier, tinker and teacher.

The Supremacy of Jesus

Jesus Christ is the greatest in the greatest sphere, that of the moral and spiritual; and this by common consent of all men. He alone is the sinless one. With the highest ideal before us Jesus not only does not consciously fall short of it, but consciously rises up to it, and "compels us to admit that He does rise to it." Jesus has such a character that we can transfer it feature by feature to God, not only with no sense of blasphemy, not only with no sense of his coming short, but with complete satisfaction. Jesus, too, is consciously able to redeem all men. Jesus is the only person in the history of the race who calls out absolute trust.

The Futility of a Christless Theism

BY C. NORMAN BARTLETT, S.T.D.

GOD now holds the centre of the stage in theological thought. Interest in theism is at flood tide. We are being deluged with books and articles that treat the subject from every conceivable angle. And the end is not yet.

There is a vast range of difference in the quality of these present-day writings in the field of theism. It can hardly be otherwise where the output is so tremendous. There are books that throw a great deal of light upon the problem. Of particular merit are the annual series of Gifford Lectures delivered at the universities of Edinburgh and Aberdeen by some of the world's most eminent philosophers, scientists and theologians. But in the wake of these and other excellent productions are to be found many that have little or no value. This, however, is not to be wondered at, for behind the main army in any forward movement of thought we must expect to find a horde of worthless camp followers.

While we may find these modern books that treat the subject of God with metaphysical subtlety to be extremely interesting and helpful we do well to keep in mind that human speculation is no substitute for divine revelation. Involved arguments for the reasonableness of belief in the existence of a Supreme Being do not constitute a demonstration of his actuality. Immanuel Kant was no doubt right in his contention that it is impossible to prove the existence of God intellectually. This need not dismay us. All the greatest of realities are equally unsusceptible of scientific proof. You cannot prove the presence of beauty to one who has no eye for beauty, nor the glories of music to a man devoid of musical appreciation, nor the excellence of goodness to a monster of iniquity. Eternal values must be felt and lived to be seen and known.

We recall those profound words of Jesus, "If any man willeth to do his will, he shall know of the teaching, whether

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it is of God." Just so is it with the apprehension of the Supreme Being. If God's existence cannot be intellectually demonstrated, his presence can be spiritually experienced—and this constitutes indestructible knowledge. All this is not to deny, however, that from the standpoint of reason alone, the probabilities of there being a God are so overpoweringly strong as to be to all intents and purposes equivalent to demonstration. It is the atheist and not the theist who is driven to the wall, forced into an impasse, when he undertakes to interpret reality. But we cannot intellectually prove that God is.

Even were it possible, however, by mental processes alone to prove the existence of God with mathematical exactitude, the certainty of His existence thus acquired would afford us little or no peace of mind. It is not enough to know *that* God is; we need to know *what* God is. Unless a demonstration of God's existence be followed by a revelation of His character, belief in Deity may be a source of torment and ruin rather than of comfort and uplift. There are millions of people today, as in bygone ages, for whom a firm assurance as to the existence of a divine being or beings is a fountain of misery and degradation. Better no God at all than one before whom men must prostrate themselves in abject terror and to whom they attribute the basest passions and unspeakable wickedness.

Apart from a divine revelation that can be understood and relied upon as authentic, man has no standard whereby to test the degree to which his thoughts about God approximate the truth. One man's guess is as good as another's.

Now it is a cardinal tenet of Christianity that in Jesus Christ we have the supreme revelation of God. Through him God has made himself known as in no other way. And this was the testimony that Jesus bore to his own Person and mission. If purity of conduct makes for clarity of insight, is there not something profoundly significant in the fact that the one sinless man of the centuries repeatedly declared that he came into the world to reveal the Father?

This witness of Christ to Himself has found abundant

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confirmation in Christian experience. Is it not utterly unscientific, to say the least, to ignore the testimony of countless believers of every time and place who claim to have found God in Christ? If man be made in the image of God, then there is that which challenges deep pondering in the fact that belief in Jesus Christ as the transcendent unveiling in time of the eternal Deity makes for marked progress in the direction of ideal manhood.

If Christ was not the Incarnation of the second person of the Godhead as he claimed and as millions of his followers have believed him to be, how are we to explain the fact of Christian history? Did the writers of the gospels foist upon the world a creation of their own fancy? No, the historicity of Jesus is too firmly established ever to be undermined. This is admitted by the most radical opponents of Christianity. The mythical theory finds favor to-day only in a few backwater eddies of criticism. The arguments advanced to prove that Jesus never lived can be used with equal effect to wipe every great name off the slate of history.

Granting, then, as we must, that Jesus did actually live, the question arises: Was He a deceiver or self-deceived in claiming to be the son of God? The old dilemma has lost none of its force through constant repetition, namely, if Christ was not divine as He declared Himself to be, then He was either a mad man or a bad man, a fool or an imposter. Could such a person have exerted the mightiest influence for truth and righteousness of any man who ever lived? Merely to ask the question is to show its absurdity.

There are those today who maintain, as did the adoptionists in the early church, that Jesus was a man exalted to deity after death as the reward for His life of unparalleled purity and devotion in the service of God. But such a view is essentially unintelligible. The deification of a man is self-contradictory. Elevation to deity would involve in the subject of such deification a capacity for deity nothing short of deity itself. The view that Christ was man made God is untenable.

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A theism that ignores Jesus Christ as the full and perfect revelation of the Father is liable sooner or later to sink in the sands of futility, in one of several ways. It may remove deity to the icy altitudes of an incomprehensible and unapproachable Absolute, or it may cause the divine Personality to evaporate into a meaningless pantheism, or else (and this seems to be the dominant trend today) it may reduce the Supreme Being to the level of a finite God who is evolving toward perfection through struggle along with all the rest of the universe. Through Christ we are privileged to peer into the very depths of the divine nature as holy love. In Him we see God. "He that hath seen me hath seen the Father" (John 14: 9). There is no other way. A Christless theism is analogous to the plight of an astronomy deprived of the use of the telescope.

In the very nature of things man is constitutionally incapable of discovering and comprehending deity. He cannot escape the trammels of his finite limitations of mind and heart! This is especially true with reference to unveiling those moral and spiritual attributes wherein deity infinitely transcends humanity. It is not in frail and sinful man to find and know for himself a God of infinite holiness and love.

The New Testament clearly teaches that Jesus Christ was both God and man. In Him deity and humanity were indissolubly united. And none but such a God-man could fill the office of a divine revealer. This thesis can be substantiated as follows.

Only a person possessed of the fulness of deity could make God known to the world. A little thought will serve to show why this is so. We must know for ourselves what we would show to others. We are powerless to interpret what we do not understand. This is self-evident. But let us go a bit further. In the realm of spirit we know only what we have. Our knowledge of external reality is confined to our internal experience of it. Knowledge is attainable only in so far as we are capable of grasping inwardly what we find outwardly. Our capacities limit our

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comprehensions. Nothing less, for example, than equality of genius is competent to enter into a full-orbed appreciation and understanding of genius. If the foregoing observations hold good, then it calls for divinity to fathom the depths of divinity in another. Jesus Christ knew the fulness of deity in the Father by virtue of the fulness of deity within Himself.

Fulness of deity, furthermore, is no less indispensable for the revelation than for the comprehension of deity. Only what is clearly seen and deeply felt can be truly shown. It is a paradoxical fact that we can master with a truth only to the degree that we are mastered by it. And it takes great minds thus to be mastered by great truths. As high tension wires are needed for the transmission of heavy currents of electricity, so it requires deity to be sufficiently mastered by deity to reveal deity. Only genius can adequately interpret a work of genius, and no one other than a divine being can perfectly unveil the personality of God.

It is fashionable in many quarters today to impugn the plain teachings of Scripture that our Lord was eternally preëxistent with God. Jesus was but a man, so it is held, who was enabled to reveal God to the world in a remarkable way because of His life of unparalleled holiness and consecration that brought Him into a closer intimacy with the Supreme Being than the rank and file of men possess or probably can ever realize.

In direct opposition to this drift of thought, it is the contention of the writer that none but a being co-eternal with God can know the Father well enough to reveal Him to mankind. If even the greatest of geniuses is able but very partially to rise above the times in which he lives, is it conceivable that any mere man, however exalted in ability, can transcend time itself in a full comprehension of the Eternal and Infinite? Moreover, if it be true that a great man can be understood only in the light of a full knowledge of the times in which he lived, how is it possible for any creature of time to discover the character of a God whose very nature it is to transcend all barriers of time and space?

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Timelessness in personality is a matter not of temporal impartation but of eternal assimilation. Spiritually, a man must be in what is in him. The eternal God could not dwell in Christ in all his fulness unless from all eternity Christ had been in God. The revelation of God through Christ involved the eternal preëxistence of Christ with God.

But fulness of humanity was just as needful as deity in Jesus Christ, if He was perfectly to reveal God to the world. And we need here and throughout our subsequent discussion to bear in mind that the humanity which Christ assumed when He came to earth, He did not lay aside at death like an outworn garment, but took with Him back to heaven. We are to think of Christ as eternally the God-Man. It is in this capacity that He ever remains the divine revealer and mediator between God and man.

Nothing less than the fulness of humanity is capable of grasping the fulness of deity in its manward relations. Like the unlimited variety of instruments employed by scientists in their study of physical reality, richly diversified aptitudes of mind and heart are required for apprehending bit by bit and little by little all the wealth of eternal verities and values that constitute the spiritual cosmos. None but a person incorporating within himself all the fulness of humanity would have it within his power to embrace in one comprehensive sweep of vision the totality of truth in the divine nature with reference to its bearing upon human life and finite existence.

Only as any reality strikes a responsive chord in our own hearts are we in a position to appreciate what it may mean to others. It requires the fulness of humanity responsive to the fulness of deity to sense all that God is able and willing to do for man. As the Son of man, Jesus Christ knows God perfectly with reference to what He seeks to be and do for mankind in this life and in the next one also.

In no other way than through the fulness of humanity can the fulness of deity be revealed to men. As we gain a knowledge of the world of nature through concrete objectifications of its invisible essence that our physical senses are

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able to apprehend, so it is only as the unseen God whom no man can see and live is objectively manifested in and through a transparently pure human personality that men can know Him in His essential character of holy love. As it is only through the atmosphere enveloping the earth that it is possible for us to receive the light and heat of the sun, so there is no other means available whereby the perfections of God's personality can be brought within the range of human comprehension than through one in whom all the perfections of human nature are forever at flood tide. Jesus Christ meets this requirement, and He alone.

The necessity for such a medium of revelation is no less imperative from the divine than from the human side. Just as the great organist requires a perfect organ of unlimited tonal possibilities and exquisitely responsive to his lightest touch if he is to give audible expression to the full wealth of his genius as an organist, so it is only One who has the full resources of human nature at His command that can make God truly known to man.

A full manifestation of man to himself is prerequisite to a full revelation of God to man. Men must be brought to see their need of divine grace before they are in a position to be benefited by an outpouring of that grace. The sinless personality of Jesus Christ is a high-powered magnifying glass through which men may look and gain an ever-enlarging discernment of the specific respects in which they need help from God if they are to come within reasonable distance of being what He wants them to be.

It is through His perfect and complete manhood no less than through His deity that Jesus Christ is able to transfigure human lives. Let us elucidate. What we would project at large we first of all must be possessed by. Only he in whom all human excellences are in full flower is constitutionally qualified to impart of that fulness to men individually. There is a still further consideration. We are able truly to value only what we possess within ourselves, at least in germinal form. And we are able to work in a creative way only upon spiritual materials that we do thus

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value in the depths of our being. Only one who is possessed of the fulness of humanity can know and love all men well enough to exercise his spiritual creativity throughout eternity upon the souls of all who will yield themselves to the ministrations of his grace. If mixing with men expands our capacities for human fellowship by multiplying within us varied points of contact, it is as the Son of Man transcendently acquainted with all the ins and outs of human nature that Christ is the Friend of man in a way true of no one else in all the annals of time.

Only One who has a perfect knowledge of both God and man can reveal God to man. It is not difficult to see why this is so. For the successful transmission of truths in any realm there are two indispensable requirements, namely, a thorough comprehension of the truth to be conveyed and a full understanding of those who are being taught. The ideal teacher possesses a perfect grasp of the contents of his subject and a sympathetic knowledge of his students relative to their varying capacity for absorbing the riches of learning and wisdom he seeks to impart. So the Revealer of God to man must possess a perfect knowledge of both God and man. And such perfection of knowledge on his part requires, as we have sought to demonstrate at some length, that he be possessed of the fulness of deity and the fulness of humanity. Or we might illustrate in still another way the point we are trying to make. A person who would produce a masterly translation of a classic from one language into another must be thoroughly proficient in both tongues; and so he who is to make God known in all his fulness of holy love to mankind must have at his command all the resources of the divine nature and the human nature as well.

The degree of knowledge we possess depends upon the fulness of our discernment of all the relations that the object sustains. Only the Lord Jesus Christ who knows both God and man in all their eternal and temporal relations knows either God or man well enough to reveal God to man.

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In the realm of spirit we are able to impart no more than we receive. As perfect God our Saviour knows God's love for man from the divine side, and as perfect man He experiences it in all its fulness from the human side. It is indeed open to question whether any one is competent to reveal and transmit the full wealth of God's love for man save a God-man who can thus love man as perfect God and be loved by God as perfect man. Such a being we have in Jesus Christ who came to make manifest and available God's redemptive love for the world.

Only through One who is both God and man is the way opened for fulness of communion on the part of God with man and of man with God. God sees men through the deity in Christ and man sees God through the humanity in Christ. Are we not warranted, furthermore, in saying that God knows men individually through the fulness of humanity incarnate in Christ and that men individually know God through the fulness of deity incarnate in the Redeemer?

If it be none but a God-man who can fully reveal God to men, then it is only through a God-man that man can know God. It is as futile to expect to know God apart from the divine revelation of Himself in and through Jesus Christ as it would be for astronomers deliberately to spurn the telescope and depend only upon such observations as can be made with the naked eye.

Growth in Knowledge of Christ

It is surely a sorry condition that a man is in, that a Christian believer is in, when he says that he has the same opinion of Christ that he had a year ago. It tells a sad story of the way the year has been passing with him. If the vine that is twining itself around your trellis clothes itself in no more leaves and puts forth no more leaves and blossoms this summer than it did last summer, the season must have been an infelicitous one for plant life or there is something serious the matter with the vine.

Christianity and Race Relations in America

BY ROSE E. ROWE

“THE Church today must evangelize or perish.” Thus states Dr. Austen K. de Blois in the Preface to his recently published book, “Evangelism in the New Age.” Evangelism—the winning of souls—this is a subject of paramount importance in the thought and work of Christians today whose beliefs are founded upon the fundamentals of the Faith. The importance of evangelism proceeds from the words of the Master Himself: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

This command has been the basis for noble missionary endeavor through the ages. There is no doubt that the injunction was to evangelize the world—all nations. But is it not possible that sometimes in considering the broader implication of the command, we have not given sufficient attention to one nation—our own? How do we apply our Christian principles in our approach to those of different race in our own country?

For instance, there are in the United States more than twelve million Negroes, forming approximately ten per cent of the total population. This is the only place in the world where large numbers of Negroes form a minority group. In the West Indies they form a large majority; and in Africa, white people are a very small minority. The Jews of the whole world number around only fifteen or sixteen millions. Can we as conscientious citizens live our life without carefully considering in the light of Christianity what should be our attitude and policy toward America’s “Tenth Man”?

Before proceeding further, let us consider the significance of the subject of race relations to the world at large. Dr. Herbert A. Miller of Bryn Mawr College, recently made

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the statement that he considered the persecution of the Jews by the Nazis to be more serious than the World War. That sounds at first a somewhat startling statement, when we remember all that that nightmare of horror meant and the effects of it that are felt the world over even to this day. That War was a matter of international politics, involving only those who were concerned in some way in a certain political situation. But race hatred and antagonism involves the whole of mankind to the furthest ends of the earth; and strikes to the foundations of all human relationships.

As Christians we seek to live not by the sword, but by the Word of God. The Kingdom of God cannot come upon earth until peace has been established and man has recognized his kinship with man, no matter what his race or color. The words of Viscount Bryce are pertinent: "The most effective factor in getting rid of armaments would be to substitute for national hatred and rivalries the sense of the brotherhood of nations such as our Lord inculcated upon individual men. The idea that 'we are all members one of another' needs to be applied to peoples."

But we ourselves must become an integrated nation if we are to hope for the evangelization of all our people. And that alone is the remedy for the social and political evils which we so greatly deplore, but which, unfortunately, are often only too apparent. How can we hope that America may become a force for good in the world when we allow injustice and racial antagonism to creep into our midst? Are we without sin that we may cast the first stone? Of what avail will be our protest against such infamous persecution as that of the Jews in Germany if our own record in such matters is not clean?

Upon whom rests the responsibility for the creation and operation of desirable interracial relationships? There are in existence certain social organizations, such as the Commission on Interracial Coöperation, working upon various racial problems in eight hundred counties of the South; the National Urban League, which seeks to improve urban conditions among Negroes and open to them various occu-

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pational fields; and the National Association for the Advancement of Colored People, which defends the Negro's civil and political rights. Apart from this, there is very little social work being carried on which makes for a better rapprochement between the races. At best this type of activity is analogous to feeding the body without paying attention to the soul. That both are necessary we have learned through Christ's teaching; but that the soul is of primary importance we must not forget.

A large responsibility, then, falls upon Christianity. Interracial relationships must form a part in any complete code of morality. But more than that; for when we remember the words: "We are all one in Christ Jesus," we cannot as Christians ignore "the Forgotten Tenth."

Let us see, then, what has been done in the past by various religious leaders or organizations for the furtherance of better interracial relationships and understanding.

The minutes of the Assembly of the Board of National Missions of the Presbyterian Church for 1800, contain the following statement: "The Assembly....agreed that the following objects deserve consideration, viz: The gospeling of the Indians....the instruction of the Negroes, the poor and those who are destitute of the means of grace."

A New Jersey Quaker, Benjamin Lundy, was the first American to dedicate his life to the cause of Negro emancipation. In 1820 he published a weekly periodical entitled "The Genius of Universal Emancipation."

Religion was a great driving force for the spread of the Abolitionist Movement. In such churches as the First Baptist Church of Chicago, which has just celebrated its hundredth anniversary, conscientious Christians brought up the question as to whether they could countenance the traffic in human beings. This quickening of the conscience in the North led to the establishment of separate Conventions in the North and the South.

Numerous were the individuals, who, impelled by the power of the Spirit, fought for liberty and enlightenment

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for the slaves. Let us relate briefly the story of John G. Fee, one of the pioneers in this movement.

John G. Fee was born of a planter family in Kentucky, and early elected to enter the Christian ministry. He was allowed to go to Lane Seminary, then strong in its Abolitionist sentiment. Under this influence, Fee soon became troubled by doubts. He spent a whole night wrestling with the problem; and finally he cried: "Lord, if needs be, make me an abolitionist!" It meant sacrifice of home and kindred, for his father refused even to see him again.

The young preacher began his work of building up a school and a community devoted to the gospel of the brotherhood of man. It was situated on a large tract of land in Madison County, and the settlement was called Berea. As fast as mixed classes of Negro and white students were organized, they were raided and broken up by angry slaveholders. When out preaching, Fee was mobbed twenty-two times, on two occasions being left for dead. But nothing could turn him from his purpose. By 1857 the village of Berea had become an outpost in the fight for abolition. Hearing that in one of his addresses Fee had called for "more John Browns," a mob of seven hundred collected and raided the school; and Fee was not allowed to return to Kentucky. During the War, unable to reopen his work at Berea, Fee started a school for Negro soldiers and their families. After the War, he went back to Berea and built up there a strong school.

It is said of him: "He was a scholar. He read his Old Testament in the Latin Vulgate and even puzzled out intricate meanings for himself in the original Hebrew. The New Testament, of course, he read fluently in Greek. He loved to study difficult passages....and he delighted in argument." John G. Fee died at the age of eighty-four, his life a testimony to what can be done by a single individual inspired with Christian courage.

Immediately after the Emancipation Proclamation the Baptist Home Mission Board felt an obligation to do mission work among Negroes. At a meeting in the First Bap-

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tist Church in Boston in October, 1863, was appointed the Freedmen's Committee, to administer funds to enable missionaries to go and teach the Bible to the emancipated slaves. This Committee, working in coöperation with the Home Mission Board, soon had several missionaries and a number of assistants on the field. Joanna P. Moore, who devoted many years of faithful and sacrificial service to the cause, was among this group of earnest workers.

Many schools and colleges were established and operated by the Board, among them Wayland Seminary, Shaw University, and normal and theological schools at Nashville, Tennessee, and Raleigh, North Carolina.

Mission schools were established by the Congregational Church, through the American Missionary Society. Four of these are today amongst the most important institutions of higher learning for Negroes. They are: Hampton Institute, the well-known Industrial School, which produced Booker T. Washington, the founder of Tuskegee Institute; and his successor, R. R. Moton, the present President of that Institution; Howard University, opened in 1867 as a result of a meeting held in the First Congregational Church of Washington, D. C., and now supported by Federal Aid; Fisk University, at which are now teaching the brilliant Negro research scholar, Charles S. Johnson, and the poet, diplomat and cultured gentleman, James Weldon Johnson; and Atlanta University. These four institutions have always been under the guidance of men of high Christian principles.

Dr. Charles L. White says in his book "A Century of Faith," "Had it not been for the mission schools, it is difficult to see how the races could have lived together" in the years following Reconstruction. Certain it is that these labors in the field of education bore their fruit not in that sphere of life alone, but by bringing into the fold of the Protestant churches many Negro converts; so that now the Negro Baptist church membership alone numbers three millions.

The emancipated slaves were pathetically eager to learn.

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They studied by the light of fires in the woods and on the hearths of their log cabins. Sometimes they fastened their primers between their plough-handles, reading while they ploughed. The zeal and faith of both Negro and white in this valiant educational effort itself to a great extent made possible the amazing progress of the Negro race during the past three generations, during which period illiteracy was reduced from 70% in 1880 to 23% in 1920; and many real scholars have arisen, giving proof to the fact that race alone does not prevent a man from rising to the heights; and that therefore opportunity should be given to all to make of themselves the best that they can.

The Society of Friends has from the earliest time been active in the propagation of better interracial understanding. By 1779 all slaves owned by Quakers had been set free, and provision made for the education of black youth. Abolitionists spoke in Quaker Meeting Houses. There is a little Meeting House near Kennett Square in Pennsylvania where several old ladies of seventy or eighty years of age who have been members there for many years, still speak with the enthusiasm of years ago, of how Sojourner Truth took them on her knee when she came to deliver her fiery appeals for freedom and justice.

What of today—this era of more rapid change than has ever been known before; this period of world unrest? What is being done to draw men closer together in the name of Christ?

The American Baptist Publication Society during the year 1931-32, maintained Sunday-school work among Negroes in Alabama, Texas and Virginia. Sunday-school conventions and Bible Institutes were held under its auspices. Its workers visited more than three hundred Sunday schools and churches, organizing Teacher Training Schools and B. Y. P. U.'s.

Under the dual system of education in the South, the Negro almost invariably suffers from a shorter school term than that of the white child, poorer equipment and housing, and fewer and poorer teachers. On an average, one third as

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much is spent on the education of Negro children over the entire South, as is spent on white children. It is natural, then, that many of the Negroes seeking to enter the ministry are quite inadequately prepared. Realizing this, the Home Mission Board has held many Institutes in various places for the partial training of Baptist ministers.

Y. M. C. A. organizations have been formed in one hundred and forty Negro educational institutions. Negro organizing secretaries are employed; and often interracial programs are arranged. The Y. W. C. A. has done a good deal of effective work for the improvement of interracial understanding, as reports from many colleges show. The National Board of this organization employs a number of colored secretaries who deal with matters concerning both races.

The Federal Council of Churches, through its Department of Race Relations, the Executive Secretary of which is a Negro, Dr. George E. Haynes, is perhaps carrying forward the only extensive program in this field with a distinctly Christian approach. It has organized committees in many communities, and has held interracial conferences. Unemployment Relief programs have been inaugurated. It has coöperated with the Harmon Foundation in encouraging Negro achievement, sixty-four Negroes having been given awards in the fields of literature, music, fine arts, education, business and industry, science and invention, religious service, rural life. The Department publishes a monthly Interracial News Letter; and an annual nationwide Race Relations Sunday has been held for the past ten years.

A new and important step was taken during the present year by the Race Relations Committee of the Philadelphia Society of Friends. Under its auspices was held at Swarthmore College during July, an Institute of Race Relations. The Director was Dr. Charles S. Johnson, authority in Social Sciences. There were about thirty students, and this small group included both Negroes and whites from the South, and Negroes and whites from the North. Among

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them were college professors, Y. M. C. A. and Y. W. C. A. workers, and students working for higher degrees. There were more than thirty lecturers, all outstanding men in their subjects, such as Dr. Franz Boas, "the father of American anthropologists"; Dr. Howard Odum, authority on folklore and Professor at the University of North Carolina; Dr. W. E. Burghardt Du Bois, leader of his people for many years, and Editor of "The Crisis"; Max Yergan, Negro Y. M. C. A. emissary to South Africa, who has done so much there to improve conditions for his race. These names are a few chosen at random from a distinguished list, and are indicative of the high calibre of the instruction given.

The course covered very broadly the entire subject of Race Relations in America, beginning with an anthropological and sociological approach, continuing with the history of the Negro in America, a survey of present conditions, and the study of constructive techniques. The approach was scientific and objective throughout. The entire group, lecturers and students, was enthusiastic and congenial, giving proof of what can be done if only opportunity be given.

The record of the past and the achievement of the present, then, point to the fact that efforts have been, and are being made in the cause of interracial understanding. But there is a vast amount still to be achieved before we can feel that our duty is done.

Sins of omission can be charged to the account of all of us. Often we go on our way indifferent to the lot of people who do not seem to be a part of our own life; unaware of innumerable ways in which they may be handicapped or discriminated against. For this reason, there is grave danger that a radical movement, as sometimes happens, may take advantage of this lack of concern on the part of other organizations. For instance, the Communist Party, laying claim to being the only organization which offers equality, has pursued an active campaign to increase its ranks with Negro members; and its attraction for the less educated

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Negro will be readily understood; although many Negro leaders have taken a definite stand against this organization.

It is the duty of the Church—rather than that of the Communist Party—to cry out against injustice of every kind. And yet records of the twenty-one lynchings which took place in 1930, show that in very few instances did the churches denounce the barbarous outrage against all the tenets of law and order and justice. And it is the National Association for the Advancement of Colored People, which, rather than any Christian organization, has fought for the passage of a Federal Anti-Lynching Law. How much might be done by the combined power of the churches to prevent the repetition of such a terrible outbreak as recently occurred in the lynching at Princess Anne, Maryland, where a mob of fifteen hundred murdered and burned a Negro in front of the house of the judge who was to have tried him!

There is a great opportunity before the preachers of the gospel of Brotherhood. "The followers of Jesus Christ as individuals and as organized groups as never before should seek to spread the facts about race problems and to apply Christian ideals to these civic, economic and social relationships. Race prejudice offers an opposition that cannot be conquered by force but must be met with facts and with Christian ethics and convictions."¹

By right teaching, and by quiet insistence upon justice and fairness in all things, a right attitude can be created—the attitude of the evangelical Christian who sees in every man a child of God, and an equally necessary factor for the founding of the Kingdom here upon earth.

1. At the Crossroads in Race Relations. Federal Council of Churches.

The Literary Value of Hymns

BY HON. DONALD H. MORISON

CRITICS of our hymns are not numerous, but some of them have rather shrill voices. Several times in recent years certain university professors have taken this matter in hand, and contributed their scathing words of judgment and derision, condemning our "psalms and hymns and spiritual songs" as "drivel" and "doggerel," as destitute of literary merit and as setting forth archaic and entirely outworn doctrines.

In several questionnaires sent out to Christian people at different times, "Rock of Ages" has been named as their favorite hymn by more persons than have indicated any other; and upon this particular hymn more vials of wrath have been poured forth by our sage and sensitive professors than they have visited upon any other sacred melody, both because of its "crude theology" and because of its "utter lack of literary merit." So also, many of the noblest hymns of Watts and the Wesleys have been denounced, while our "Gospel songs" would have suffered complete extirpation and annihilation—if it had been possible for the carping critics to have their way.

It is as a layman, interested in literary form and expression, and not as a theologian, that I make my protest. I agree with the professors that many of our popular songs, such as "O, that will be glory for me, for me"! are silly or shallow or serenely egotistic; but I deny the assertion that our great church hymns are lacking, or even inferior, in genuine literary merit.

Is the Christian hymn a part of the world's literature? That student of literature—especially of English literature—who could assert, and deliberately re-assert, that church hymns are doggerel; that doggerel can be recognized at once by its woodenness and hollowness; that any one can write church hymns, as any one can write doggerel;

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that as literature the hymns are dead and dull, lacking the color, tone and inspiration of poetry; that "poetry is æsthetic while hymns are didactic," and so forth, must be a person with whom to argue the point would be foolish. Such a man would proclaim himself not more a kind of moral idiot than a literary ignoramus. And yet the point as to the place in literature of hymns is an interesting one.

In the first place, what is literature? John Morley, in one of his addresses, gives perhaps as good a definition as any one when he says: "Literature consists of all the books—and they are not so many—where moral truth and human passions are associated with sanity, and attraction of form." As someone else defines it: "Literature belongs to the sphere of high art, and embodies thought in power-giving, and is æsthetic in its tone and style, inspired by the creative imagination or power of artistic construction."

As for a hymn, in general it is a religious song, ode, or other poem, intended and fitted to express religious emotions or adoration, thanksgiving, confession, supplication, communion. And most true hymns, in addition to all this, are fitted to appeal at the same time to the exalted social instinct in the utterance of thoughts and emotions common to all who participate in their use. Phillips Brooks once spoke of one of our favorite hymns as "discarding connected thought and seeming to try to utter words of mystic feeling."

Of course the hymn always has the characteristic of lyric poetry "adapted for song, musical and emotional." Macaulay in his essay on Milton says: "It is the part of the lyric poet to abandon himself without reserve to his own emotions."

The late Philip Schaff, in his preface to "Christ in Song," says in words which are themselves almost a hymn, lacking only the æsthetic form: "Christ is the center of sacred art as well as of theology and religion. The hymns of Jesus are the holy of holies in the temple of sacred poetry; from this sanctuary every doubt is banished; here every passion of sense, pride, and unholy ambition gives way to tears and

THE LITERARY VALUE OF HYMNS

penitence, the joys of faith, the emotions of love, the aspirations of hope, the anticipations of heaven; here the rival churches and theological schools are hushed into silence; here the hymnists of ancient, medieval and modern time from every section of Christendom—profound divines, stately bishops, humble monks, faithful pastors, devout laymen—unite with one voice in the common adoration of a common Saviour. Here is the theme of all the ages, all tongues and creeds, the divine harmony of all discords, the solution of all the dark problems of life.”

Such hymns must have a right to be reckoned as literature. To deny the quality of literature to the artistic forms of the deepest self-utterances of this kind would be to stultify the very idea of literature, and to characterize it as doggerel is a kind of sacrilege, a public indecency. That one can, if he wants to, find so-called hymns that are doggerel, and that, too, without being at the trouble of unearthing some innocent little Sunday-school song more than twenty years dead, may well enough be admitted.

Any student of English Literature, especially during the last one hundred and fifty years, who has not been impressed with the power, the richness, the variety, the nobility and grandeur, and the inspirational efficacy of the religious lyric, as seen in the growing hymnody, and accompanying music of the chant, can have made but an obtuse use of his critical discernment.

Christianity in its vital power has never gone anywhere, among any people, without creating a literature of hymns for its own use. Translations of the Bible have today gone into more than two hundred languages; and there are no missions in the world which do not have their hymns. Christianity has from the outset been full of the note of joy, of trust, of sympathy, of impassioned devotion, of victory; for this very reason it has been, among all religions, the religion of song.

Luther got half his power not so much from the literature of argument and of eloquence as from the literature of the hymns which he created or brought into universal use. The

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English hymn singing was the echo of that which had raised the enthusiasm of Germany under Luther.

No literary or historical judgment could be sillier than to deny to Watts and the Wesleys, and hundreds of others, place in the ranks of the men of literature whose utterances have exerted a spell of power over the popular imagination, and the heart and life of modern society.

Redemption Is Basic

God would have all men to be saved. Whatever questions may arise as to methods of work, in all the discussion of ways and means, no one doubts the grace of God or his desire for the redemption of the world to himself. Through all the long course of human history he has been striving to lead men in the paths of righteousness. The incarnation was the expression of the divine yearning for the salvation of mankind, and in the cross this longing finds its highest manifestation. God is not indifferent to the welfare of those created in his likeness, or content that they shall live away from himself. Of so much we may be absolutely certain.

Finding God

BY THE EDITOR

THE most of us believe in a God who is a divine being, whose wisdom and power and goodness are infinite, and who controls the springs and sources of all life. To affirm the existence of such a God compels us to the conviction that there are various ways to come into contact and fellowship with Him.

If there be a God of Nature, a God of History, a God who is the supremely reasonable intelligence, a God who is the ultimate faith and the goal of all struggle in everyday experience, then there are certainly diverse ways of approach to Him.

Goethe has said:

"Vex not thy soul about the gate
Through which thou camest unto God;
But in His presence calmly wait,
Whatever path thy feet have trod."

But this attitude does not satisfy the modern enquiring spirit of humanity. Man today seeks to know the way by which he may find God, and to explore the different paths, in order to enrich his own experience, and to interpret God in as many ways and to as many lives as possible.

I. PATHWAYS TO GOD

Tennyson sings: "Cast all your care on God! That anchor holds." But how can we cast our care on God unless we know who God is? How can we have faith in God if He be unknown? How can man, with all his limitations and disabilities, find God, unless God himself provide the path? The search for God is the ultimate quest of all religions. If we have not found Him our religion goes by the board. To find God is the ultimate aim of the soul's sacred strivings. Augustine's familiar words are ever true: "Thou hast made me for thyself, and my soul is restless till it find rest in Thee."

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THE MYSTIC PATH

Many seekers claim to have found God by the method of mystic communion. They have captured the divine vision through meditation and prayer. They have beheld God directly, immediately. This is the teaching of the Gnostics of the early church, of the mystics of mediæval days, of the Quietists, and of the Theosophists and other groups in our day.

"Thus the Mystic gazes on the beatific vision; thus the Sage rests in the calm of the wisdom that is beyond knowledge; thus the Saint reaches the purity wherein God is seen. Such prayer irradiates the worshiper, and from the mountain of such high communion descending to the plains of earth, the very face of flesh shines with supernal glory, translucent to the flame that burns within."

These words sound foreign to our ears in this practical and workaday world. In point of fact such a dreamy and subjective experience is only the privilege of a few. It is doubtful, also, whether such a vision, born of detached and visionary contemplation, really beholds God. It is rather an abnormal manifestation that has little or no real connection with that idea of God, and His relation to man, which is the substance of a vital and practical faith.

Mme. Blavatsky, the former leader of the Theosophists, thus defines the method of the Mystic Way:

"Meditation is the steady quiet fixing of the mind on God, whereby the lower mind is stilled and presently left vacant, so that the Spirit, escaping from it, rises into contemplation of the divine Perfection, and reflects within himself the divine Image. Meditation is silent or unuttered prayer, or as Plato expressed it, the ardent turning of the soul toward the Divine; not to ask any particular good (as in the common meaning of prayer) but for Good itself, for the Universal Supreme Good. This is the prayer that, by thus liberating the Spirit, is the means of union between man and God."

The need for divine communion is clearly shown in these words. The mystics of all schools have made a definite

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contribution to the understanding of God through this emphasis of the value of contemplation, communion, the yielding of the soul in secret devotion. This is the way of direct revelation and divine fellowship. Their error lies in their mingling of this great truth with superstition, credulity and error.

The Christian view is that it is impossible to come into true and abiding fellowship with God except through Jesus Christ. He says in his high-priestly prayer: "I in them and thou in me, that they may be one in us." Thus He discloses the mystical union of the believer with God.

THE ROAD OF REASON

Real Faith never seeks to rule reason out of the account. Jesus was a keen and cogent reasoner. No single word of His denies the dignified place of reason in the universe and in the soul of man. There is nothing in the realm of the Christian religion that contradicts the laws of rational procedure.

But can reason find God? Plato, one of the eminent trio of great teachers whom Greece produced, taught that it could. Spinoza, one of the greatest of philosophic thinkers, grounded religious experience in "an intellectual love of God." Many theologians make much of Apologetics, which is a rational defense of the doctrine of God.

Two propositions may be stated: (1) If there be a God, he must be a reasonable Being. (2) If he be a reasonable Being reason must be a road to Him.

Certainly such lofty souls as Plato and Aristotle, Leibnitz and Hegel, came to know and reverence God through rational means. If reason were entirely untrustworthy there would be no room for faith in God. As one writer has said: "If you deny divine reason you undermine confidence in God as the foundation fact in the universe."

Yet it is wise to safeguard our tendency to place any implicit reliance upon reason. There is a pride of reason that is a hindrance to finding God, and very many of our present-day thinkers unfortunately possess this pride.

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In the second place reason seeks finality, and the best that reason can do is to synthesize the facts of experience, not pausing at a negative analysis, as so many of the so-called rational thinkers do; and to leave the way to God open and free.

Reason is a rare possession. Rightly exercised, it will lead the sincere seeker to a God of righteousness, goodness, and beauty. It will never reveal, however, the inner heart of God.

THE WAY OF THE IMAGINATION

Man lives not alone in the world of sense, but also in the realm of fancy, the sphere of the ideal. He is not only earth-bound; he is heaven-born. Partly through reason but chiefly by means of the imagination man rises into the higher altitudes. Tennyson indicates this source of aspiration in his well-known lines:

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

and Goethe in the words of the earth-spirit in Faust:

"'Tis thus at the roaring loom of time I ply,
And weave for God the garment thou see'st Him by."

He who dwells much in the realm of imagination "sees God in flowers and reads Him in the wind."

It is the tendency of the imagination to proceed constantly from the natural to that which is around, above and beyond nature—and then to study nature in the light of that which lies beyond.

The disciples were much impressed by the splendid buildings of the Temple—man's work. "See, Master, what stones and what buildings are these!" Christ surveyed them calmly and then answered: "There shall not be left one stone upon another that shall not be cast down." But on another occasion He said: "Consider the lilies of the field

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how they grow. They toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these." The lily is God's work.

So the man of imagination finds the glory of God in the flower of the field, the verdant hill slope, the majestic mountain summits, the roseate hues of sunset.

A business man confessed to me that he could find little time for God in the midst of his strenuous life in New York. "But," he added, "when traveling in Europe I love to go into the old churches and cathedrals, and sit there quietly amid the silences, or listen to the tones of the great organ floating out through the vast edifice—it seems to lift my soul up to God."

Does not Jesus give us the example?

"Cold mountains and the midnight air
Witnessed the fervor of His prayer."

So the Psalmist cried, three thousand years ago: "Be still and know that I am God." The quiet places liberate the spirit and give wings to the imagination, so that we may be carried, in our inner selves, into the very presence of the unseen God.

THE WAYS OF COMMON LIFE

As we study the history of Christianity, and especially the records of the apostolic age, we realize that the ordinary man may find God in the midst of his everyday journeyings. He is not a mystic or a philosopher or an idealist or a scientist; yet he has that inner craving after God which is a persistent characteristic of our common human nature. With all of us there is (1) the sense of incompleteness, and (2) the hunger after God. These traits underlie every experience and every achievement. Even in the heart of the humblest man there is this sense of loss, of failure; and therewith a longing to find and to know God, "if haply we might feel after him and find him, though he be not far from any one of us." To the attentive spirit God may appear in "the daily found, the common task."

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THE WAY OF FAITH

Now we come to the heart of our theme. How shall man find God? The answer of the Christian is: By centering the soul upon Him, claiming Him as Father and relying upon His infinite lovingkindness. We may put it in even bolder fashion. Faith takes Him for granted, assumes His power and love to be great and gracious facts, and calls upon Him for help and guidance.

"Speak to Him, thou, for he hears, and spirit with spirit may meet;
Closer is He than breathing, nearer than hands and feet."

Faith finds God. This is the declaration of the Gospel. Faith finds Him more directly, more completely, than does any other method or discipline. This faith-function is far more than a mere emotion, far more than an act of the reason, far more than a deliberate act of the will; it is the movement of the entire personality Godward, the dedication of the entire self to the command and guidance of the Supreme Being. It has confidence that He will do well by us. It is "the fling of the soul on the Unseen Power, from whom the soul came." It is the greatest act of the life, an act in which the whole being of the person gives itself into the keeping of the Eternal.

II. THE SEARCH FOR GOD

From the days of the ancients, from the very beginnings of human life and the functioning of the human consciousness, man has realized the presence, beyond himself, of a superior Power. This unknown Power has had influence over his destiny, for good or ill. Along with this consciousness has come a desire to come into favoring relations with this supreme Power. So in the yesterday of ages the search for God began. A sense of dependence, the primary element in all religions, has issued in a craving for knowledge and for fellowship.

THE MASTER FACULTY

In so far as the individual has approached this mysterious Power, and has relied upon His wisdom and goodness, he

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has been a creature of faith. And faith is the highest venture of the human mind. It has been well styled by Dr. R. F. Horton, "the Master Faculty."

We may affirm, emphatically and categorically, that *faith finds God*. All other instrumentalities are secondary. Let this fact be firmly grasped. Reason leaves us uncertain, after all. It posits and argues and defines and discusses; but it gives us finally a shadowy and unsatisfactory God. On the other hand, faith leads us to a living God, who is personal and real, a heavenly Father who loves and sympathizes.

"Faith is the affirmation and the act
Which makes eternal truth a present fact."

In the first place our ordinary common-sense convinces us that there is a Supreme Power above and beyond us, which in some way influences us and guides our destiny. Also, our common-sense tells us that this Power, if It or He thus comes into contact with us, must be in some way accessible. It is Faith that makes that accessibility vital, and brings us into intelligent relationship with God.

In the second place, common-sense urges that such a Power, outside ourselves yet influencing and moulding our lives, cannot be less than Intelligent and Personal. So Faith ventures everything upon One who is Intelligent and Personal.

To primitive man this Superior Intelligence is a magnified Man, a Being with like passions with ourselves, driven by hatreds as well as loves; so primitive religions abound in sacrifices and offerings as means of securing the favor rather than the enmity of the God or gods who rule our destinies. As the man grows greater and sees farther he realizes more and more the wisdom and goodness of the unseen God, and his faith becomes purer and loftier. The summit is reached in the Christian Gospel.

Faith, then, is the true pathway to God. All other paths are subsidiary and auxiliary.

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GOD IN NATURE

Thus, Nature becomes a secondary path to God, even as interpreted by faith. Nevertheless it is a sure and lovely path. Our Bible begins with God, but it also begins with Nature: "In the beginning God created the heavens and the earth."

Nature humbles while it enlightens. The Psalmist cries: "When I consider the heavens, the work of thy hands, the sun and the moon which thou hast ordained, what is man that thou art mindful of him or the son of man that thou visitest him?" Gazing out over hill and dale, stream and meadow, beast of the field and bird of the air, he exclaims: "O Lord, how manifold are thy works, in wisdom hast Thou made them all!"

But the eye of Faith sees deeper. "Not a sparrow falleth to the ground without His care. Are ye not of more value than many sparrows?" And again: "He clotheth the flower of the field; shall He not much more clothe you, oh ye of little faith?"

Nature abounds in parables that illuminate our faith in God's care, and in the progress of the inner Kingdom of the soul. The sower and his seed, the sheep and their shepherd, the fish in the lake, the mighty rushing wind, the fulness of the harvest, the barren fig-tree, the vineyard and its fruitage, symbols common to Christ's teaching, are illustrations of God's beneficent power and examples of His way of working. Faith uses these symbols to lead us into presence of the Eternal. Faith demonstrates through Nature God's guiding power and purposive control of our lives.

Faith has the penetrating gaze that enables us to "look through Nature up to Nature's God." We no longer regard individual instances of Nature's wreck and ruin here and there, and speak of "Nature raw, in tooth and claw." Rather we behold an ordered universe in which "all things work together for good."

GOD IN THE PROPHETS

Through the words of the prophets faith introduces us into the presence of the Almighty. No man can read with

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reverent attention the utterances of these "speakers out for God," their denunciations, warnings, encouragements and benedictions, without feeling the thrill of that Unseen Power that makes for righteousness.

Here is verily the voice of God Himself. Herein are exalted the ultimate principles of honesty, honor, justice, truth, purity, unselfishness and heroic fidelity. The highest human genius expresses itself at times in enduring accents. Greece has given us Pericles and Aristotle; Rome has given us Justinian in the realm of law and justice and Marcus Aurelius in the sphere of morals; while China has contributed the maxims and classics of Confucius. But the mighty eloquence of Isaiah and Ezekiel, of Amos and John the Baptist shine with a divine glory, for "they spake as they were moved by the Holy Ghost."

There is no personal transgression, no social ill, no political or civic evil, that is not here rebuked in tones that reveal the righteousness of the Eternal. There is no heartening incentive, no stimulating challenge to high character, to lofty manhood, to courageous devotion, to divine beneficence, that is not here presented. Fierce hatred of every evil thing and a consuming flame of loyalty to all that is good are found in these prophetic messages. Here is naked truth. Here is the vision of God.

GOD IN MORAL LAW

The law came through Moses, but grace and truth came through Jesus Christ. This is true, yet we must remember that Christ came not to destroy but to fulfill the Law. The beginnings of grace and truth we may trace in the divine fiat of Sinai, in the authoritative dicta of God's unchanging Moral Law.

Immanuel Kant, greatest of German philosophers, once affirmed that two facts impressed him most because of their sublimity, the starry heavens without and the moral law within. Someone has said that, for him, the most convincing proof of God's existence was contained in one word, "Israel." Persisting through all ages, the rise and fall of dynasties,

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nations, races, Israel has owed her strength to the Law of God revealed to His servant Moses. Born in the wilderness, and revealed to a comparatively tiny group of people who lived in the shadow of mighty and godless civilizations, it has endured for eighty generations, and remains today the greatest purely ethical code of laws for human conduct. It is replete with character values of the finest type. Even the ceremonial law in the Mosaic system, after all these ages have come and gone, is regarded by the most modern Twentieth Century experts in hygiene as practically perfect in all matters of cleanliness, health and sanity.

The law was revealed through Moses. It came directly from God and it makes God's nature known. Aided and glorified by the grace and truth that are in Jesus Christ it becomes a sacred manifestation of God's holiness and love. In it God speaks with us.

GOD IN THE GOSPEL

So we come to the Gospel of our Lord. Here appears Faith, not as interpreting the prophets or illuminating the law; but *Faith knowing and claiming and loving God through the Gospel*. Faith affirms a *Saving* God.

To put the whole matter clearly and concisely: He alone knows God who through faith has experienced salvation, for he alone has experienced that Holy Love which is the very essence of God's being and nature. "Holy Love" is God; God is love. We sometimes summarize the Gospel in the words: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but should have everlasting life." Also, we often summarize the life of the Christian in his obedience to the primary commands of Christ: "Thou shalt love the Lord thy God with all thy heart and mind and soul and strength, and thou shalt love thy neighbor as thyself."

Though not in just the same fashion the adventure of Saul of Tarsus is repeated in the history of every genuine Christian experience. On the Damascus Road he came face to face with God. He surrendered, and instantly by faith

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he entered into the company of redeemed saints and into warm and intimate fellowship with God. The first result of this new and divine contact is the cry: "Lord, what wilt thou have me to do?" The second is the record: "Straightway he preached Christ in the synagogues that he is the Son of God."

Thus to find God, really to find Him, to approach and know and trust Him, in the way commanded by Christ and interpreted by Paul, is to enter into vital union with a holy and loving Father by faith, *and* to be ready to do His will in all things by loving service of our fellow men. To find God is to be forgiven of our sins. To find God is to experience newness of life. Life is no longer centered in self. All life is recentered in God, as made known through Jesus Christ.

Let those last words linger. It is through Christ, and through Him alone, that we find God, the true God, the loving Father. Christ is the gate, the door, the avenue of approach. He is the mediator, the great high priest, the reconciler. In him "dwelleth all the fulness of the Godhead." The master faculty of faith finds God, finds him fully, finds him as a loving and tender friend and father, finds the gracious possibility of communion with him, *by believing* in the Lord Jesus Christ. This faith-activity means surrender to the will of God, and a free field for the Holy Spirit to surcharge our souls and to teach us more and more fully the ways of God.

THE PERFECT REVELATION

The only satisfying revelation of God comes to us in and through Jesus Christ. Nature and history, thought and imagination, may give to the devout student a partial knowledge of God; but in Christ is life and that life is the light of men. All other revelations are more or less objective and external; the revelation in Christ is subjective and spiritual. God comes into our lives. We feel and know, in our inmost being, the power and wisdom, but especially the love, of God as our heavenly Father.

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This revelation in Christ is perfect, and completely satisfying. His final and convincing testimony is "I and the Father are One." In him we find "the fulness of him that filleth all in all."

It is not a matter of earthly power or worldly wisdom. Even the narrow stretch of human affection is completely overpassed. The divine love captures and fills and controls us. In so far as we yield ourselves to God, he reveals himself to us. Whereas reason yearns and struggles and always fails at last to win the perfect vision, faith abides in the secure and happy harbor of God's sheltering love: "We rest in his unchanging love."

"The stars come nightly to the sky,
The rolling tide unto the sea;
Nor time nor space, nor deep nor high
Can keep my own away from me."

III. FINDING GOD IN CHRIST

It is one of the remarkable characteristics of our Christian religion that when once we have found God through a saving faith in Christ, all experiences and all disciplines range themselves about this central fact of the Christian's life, and come into harmony with it. Our thoughts are clarified and our feelings deepened while our will energies become obedient to the Divine Will.

PHILOSOPHY AND GOD

As a Christian I believe in One God, who is a Personal God, whose nature is love, and who has come to me, and abides in me, through the presence of His Holy Spirit. This belief is an intelligent, vital and personal faith.

Now, according to the leaders of philosophic thought in our day, the whole tendency of modern philosophy is toward a firm conviction in the ruling and motivating concept of Personality. I accept easily and heartily this concept and find it entirely accordant with my faith. It is so with the enduring principles of all philosophies; and especially so in the case of those modern systems, the trend of which is to transfer the emphasis from the outer to the

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inner realities. Thought naturally occupies itself at first with the external. Its earlier questions concern the universe, its order and its elements. Then man turns gradually within. He learns to find *himself*. He discovers then facts and tendencies that he failed to find without. The present tendencies throughout the general movement of thought are in this direction. Materialism has been wholly cast aside.

Having found God as a fact of experience, I find abundant confirmation of my faith in the best teachings of modern thinkers. Philosophies change and pass. Their conflicting theories clash and quarrel, and then disappear; and are revived in other forms and again grow dim and pass away. But the few elementary truths of philosophy and its loftier teachings, which persist, are definitely reconcilable with the everlasting principles of the Christian faith, centering in the thought of a personal and living God.

PSYCHOLOGY AND GOD

As in philosophy so in psychology. I come to its study with a consciousness of God illuminating my many-sided self. In psychology I find nothing to contradict that consciousness but very much to attest its reality. God within me, as law and life, guides me in all my study and confirms all my findings, both in the conscious and subconscious realms.

Behaviorism is a clumsy attempt to explain the phenomena of human conduct on a mechanistic basis. Consciousness, the soul, and all of the inner activities of the self, are eliminated as fanciful. But behaviorism makes no appeal to the more careful and profound thinker. It is brilliant but shallow and unconvincing. Though it has a popular vogue today its influence is rapidly passing.

Both the Existential and the Purposivist Schools, with their many thoughtful leaders, emphasize the superior values of those purely inner and subjective elements that harmonize with the basic fact, gained through the nurture

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of faith, of a living and personal God, and his direct impact upon the soul's functions and activities.

SCIENCE AND GOD

The object of all science is to search, to find, to know and to reveal through knowledge. It seeks to broaden the field of the known and to narrow the field of the unknown. The final object of its search is the knowledge of God. This ulterior aim is becoming ever clearer in the progress of science in our time. Atheism finds little comfort in the findings of present-day science.

Prof. E. H. Cotton asserts that "the entire endeavor of research has been to find God," and claims that "science is discovering a God far grander and more convincing than any considered heretofore."

Though we may hesitate to accept so extreme an utterance, we can appreciate Mr. Cotton's attitude when he declares that "while God is disappearing among certain glib and jaunty writers with a naturalistic tinge, He is reappearing in the scientific mind, a far more convincing, majestic reality than ever in the history of human thinking."

Dr. Kirtley Mather of Harvard says: "The arrogance which characterized so many scientists of the preceding generation has given place to a true humility"; and again: "For me, God is the motive power which tends to produce a fine personality."

Dr. Millikan, winner of the Nobel prize for physics, says that "the idea that nature is at bottom benevolent has now become well-nigh universal," and contends that this idea that is contributed by the most modern science to religious thought is an extension of the idea that Jesus saw so clearly and preached so persistently.

Dr. E. G. Conklin, professor of biology at Princeton, tells us that the concept of universal law does not destroy faith in God; but that the whole course of science today affirms the presence of final purpose in the universe, and that such purpose necessitates the presence of God.

The findings of Sir James Jeans and Prof. Eddington

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testify that beyond the complex scheme of nature there lies a vast world, infinitely more important than the natural world, and which we designate as the supernatural.

In a word, Science is finding God, though its immediate task is to study the natural world and to obey its rigid laws. In such mysteries as are met in the pursuit of the atom and the electron, and in such discoveries as that of the radio, science is approaching the borderland of the supernatural. In these marvels, as in many others, the serious student, the honest seeker after truth, uncovers the immanent presence of a wise and loving Father-God.

GOD IN MISSIONS

The key to the history of church extension, and the progress of Christian missions throughout the world, is contained in two pregnant sentences: "Discover God. Reveal God to men."

He who has found God immediately burns with desire to make Him known to others. This divine incentive lies at the heart of Christianity. It graciously impels us to the task of redemption: "As ye have received, give!" They who have found God in their own experience go everywhere preaching the Word—His Word, His gospel of love, His message to men.

Indeed, it is one of the most significant proofs that we have really come into fellowship with God, that we are eager to make Him known. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things." God hath spoken unto me through His Son; therefore I must speak unto others His Word, as His Son hath revealed it to me. This was the motive force in apostolic labors; it has been the bulwark and energizing power in all missionary effort and in the world-wide work of evangelization.

Christ's name is Immanuel, God with us. God is verily and vitally with us, seeking to save others through us. It is our highest privilege to preach Christ crucified, to herald

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abroad the good tidings that Christ is the power of God and the wisdom of God, to make known the message of a God willing and waiting to be gracious, who has fully revealed himself in Jesus Christ. To find God means to find men and to reveal God to them.

Andrew "first findeth his own brother Simon." A business man in New York, who had been drunken and licentious, found God. His whole life was purified and transfigured. Instantly he sought out his old cronies, in bar-rooms and elsewhere, and told them the thrilling story of his own great discovery and besought them to seek and to find God. He first found his own companions and like Andrew, "brought them to Jesus."

This, then, is the conclusive evidence of the presence of God within us, that we make known to others "the unsearchable riches of Christ."

GOD AND THE SOUL

Thus to find God is to find our life work and our destiny. "The soul's destiny is to perfect itself," cries the great church-father, St. Augustine. But the perfecting of the soul is the progressive unfolding of God's holy will in and through our lives. *We perfect ourselves by serving God through service of men.* The saintliest souls are those that serve most faithfully.

"So let our lips and lives express
The holy Gospel we profess.
So let our works and virtues shine
To prove the message all divine."

When Moses came down from the mount where he had "seen God face to face," his countenance shone with such glory that the people hid their faces, not being able to behold the sight. When Stephen was stoned his face shone with the light of heaven. The God within illumined every feature with heavenly radiance.

God made man in His image, bestowing upon him knowledge, feeling, reason, will-energy and the power of choice. This image was marred but it has never been de-

FINDING GOD

stroyed. Recovery of the divine image is possible to every man, through Christ. Knowledge is quickened, feeling is deepened, desire is purified, reason is exalted to new heights, and the will energies are divinely aroused and directed. When God is discovered by the individual he becomes "a new man in Christ Jesus." The incarnation of God in Christ is matched by the incarnation of Christ in us.

OUR PRESENT WORLD AND GOD

We sometimes speak of the tendencies of the time as "godless" and of the world as filled with godlessness. The terms are not inappropriate; yet every generation is a godless generation, if we judge by the common conduct of the majority of people.

At the present time the intensity of life means a concentration of thought and attention upon self and the world. Men are so occupied, so strenuously busy with mundane affairs that they seldom look to the skies or consider the interests of holiness. They are earth-bound.

Yet there is only a fleeting joy, there can be no abiding satisfaction, in a life that centres all things in the evanescent and transitory things. Only in fellowship with God and the enduring realities can peace and true strength be found. The three permanent goals of the higher life, the only satisfying life, are character, power and happiness; and all of these are found in God and in him alone.

Certainly the world needs God. No less certainly the world will never find God unless those who have found Him bring Him to the age and to the people of the age.

Here we should find our life-task. The world about us "groaneth and travaileth in pain," because of alienation from God and good. Here is our glorious mission:

"O let all the soul within you
For the truth's sake go abroad;
Strike! Let every nerve and sinew
Tell on ages, tell for God."

Reviews of Recent Books

THE SOCIAL TRIUMPH OF THE ANCIENT CHURCH. By Shirley Jackson Case. New York: Harper and Brothers. \$2.00.

The author is dean of the Divinity School of the University of Chicago and has long been recognized as an authority in the realm of church history. In the present volume he deals with a subject that has vital interest for each of two groups, the students of Christian history and the advocates of a Christian impact upon modern society. Dr. Case clears the way for his general discussion by setting forth at the outset the character of the philosophies and religions of the Roman world in their relationship to human values. Both Stoics and Epicureans were individualists, and so failed of any high endeavor to secure a practical realization of social values through concrete human effort. Nevertheless, it is an error to suppose that the elements of sympathy and benevolence were lacking in their attitude toward life. Charitable and humanitarian attitudes were prevalent, and high-placed individuals were frequently wise public benefactors; but these attitudes and benefactions, together with the social work of the guilds and other beneficent interests, played only a minor rôle in the life of the empire. There was no concerted attempt to improve current conditions of life.

Born into this environment Christianity became an enlightening and accelerating force, according to Dr. Case, but it did not alter the existing social complexus. The expansion of the Church during the first three centuries of the Christian era, in relation to worldly goods, social prestige and politics, is traced with scholarly insight and a profound sense of the essential difference between an ethic that is individualistic, however influential and beneficent it may be in its last analysis, and an ethic that is universal and socially compelling. In the earliest days the followers of Christ, expecting the speedy end of the social order, were strict separatists, defiant of society as it then existed, unsparing in their general denunciations. Little by little they adopted policies of compromise toward such acute social questions as those that concerned the accumulation of property and the acquisition of secular wealth and æsthetic culture, and definite recognition in the field of political leadership.

Although the title of the book indicates the "triumph of the Church," that triumph was distinctly external and connoted a pitiable failure to permeate society with the pure ideals of Jesus. The Ancient Church, in brief, saved neither society nor its own soul. Its members became in many cases, abundantly prosperous and magnates of far-reaching influence in the social and political worlds; while the general order of society remained as it was in the beginning. The Church failed to regenerate the social order, and to interpenetrate it with wholesome spiritual agencies.

In his closing chapter Dr. Case analyzes briefly the social conditions of today. He asserts that religious people must maintain a positive and constructive attitude toward so-called secular activities, and must give diligent heed to the things that were once regarded as being wholly the things of Cæsar. They must consider the technique of the social order in a way that would have startled the first century Christian; and a part of their urgent duty is to educate the people to discharge their obligations to democratic government.

In the earlier chapters the author is historical; in the last chapter he becomes dogmatic. He exchanges the practical for the theoretical. There is a distinct "jolt" in the progress of his thought at this point. Of course, we may say, the Church today must be practical in such ways as the author suggests; but was it not due to its advance in worldly "practicality" that the Ancient Church met that "triumph" which was a sad and sorry defeat? There is a distinct hiatus—or contradiction—here.

The author's style is crystal-clear and smooth-flowing. Everywhere one detects the swift movement of a scholarly mind.

A. de B.

WHITHER CHINA: A STUDY OF THREE LEADERS. By Kenneth Saunders, Litt.D. New York: The Macmillan Company. \$2.00.

In his earlier works Dr. Saunders has shown his understanding sympathy with the underlying problems and possibilities of the leading nations of the Orient. In the present volume he indicates the trend of his opinions and beliefs concerning the tendencies of today and the outlook for the future, in the form of keen biographical

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sketches of the three outstanding personalities of the Far East, Gandhi, the nationalist; Hu Shih, the scholar, and Kagawa, the Christian socialist. This triad of modern thinkers belong, all of them, to the highest order of intellectual energy and penetration. All of them are constructive thinkers and all of them use popular methods and the language of everyday life in the dissemination of their views. Yet they differ widely in their attitude toward abstract truth on the one hand, and toward practical realities and the present social order, on the other. Hu Shih is a sceptic, Gandhi a Theist, Kagawa a Christian Theist. All may be classed as pacifists, although in the Great War Gandhi, influenced by his Hindu training, became active in the recruiting of soldiers for the Allied cause. All, of course, are passionate advocates of reform.

In the pages of this fascinating volume Dr. Saunders brings before us, in vivid portraiture, the ideals and efforts of these "wise men of the East." He sets forth the early struggles of Gandhi, and his growth into a sort of medieval mystic, and then into a very active twentieth century reformer, with a profound ambition to become the rebuilder of India. He pictures Hu-Shih as "the gentleman of China," formed in the classic mould, and traces the development of his distinguished talent through long years of study in his native land and in America, becoming in the process an ardent exponent of Western progress, and a stern critic of many of the reactionary elements in ancient China, seeking to create a new China through transfer of the courage and vitality of the West, and their engrafting upon the solid elements of Chinese civilization. Above all, in the most incisive and expressive terms, he depicts the Japanese Kagawa, strange mixture of samurai and rebel, trained, as were the other two, in America as well as in the Orient, speaking to his own people "with frankness and sincerity as well as with great tenderness"; the champion of the poor; the author of more than forty arousing volumes; the performer of undreamed-of social miracles; the unterrified prophet of a new and nobler order of society; the humble and modest disciple of the pure teachings of Jesus Christ.

As the author defines and elaborates the characteristics and services of these men the reader is led eagerly forward in his appreciations and admirations, but he finds in Kagawa the highest embodiment of his ideals, *facile primus inter pares*. The author's final judgment is a passage to be pondered and renumbered; "In Kagawa Asia will find a more potent leader than either Gandhi or Hu-Shih—for he is a servant of Christ the Universal Son of Man."

The last chapter of the book, on "The Modern Spirit and the Ancient East," is a succinct summary of the philosophic and religious attitudes of the present day; a statement of the key-truths of the modern spirit, which, the author shows, is after all quite ancient; and the influence of this spirit through the personalities of the men whose work is here described. This chapter is a gem, and the entire book an inspiration.

A. de B.

THE AUTOBIOGRAPHY OF A LIVERPOOL IRISH SLUMMY. By Pat O'Mara.
New York: The Vanguard Press. \$2.50.

If this book was written by the illiterate child of the slums, by Pat O'Mara himself, without tutorial oversight, he certainly possesses a literary talent, fairly amounting to genius, for it is difficult to pay attention to anything else, once we enter into fellowship with the story, until the book is done. In fact it is artistic as well as literary, and its dramatic situations are admirably arranged and described.

It is a sordid story. No one could ever have been born into a more horrible environment, drunken, sensual, filthy, vicious, sodden, poverty-stricken and destitute of every fair and lovely thing. In the reeking slums of England's great shipping center, O'Mara has spent the most of his life, although in recent years he has risen to the dignity of a taxi-driver in Baltimore. The book is unique in that it presents, from the inner and personal point of view, the exact conditions that prevail in a modern slum district, closely adjacent to the colossal wealth and power of a mighty "Christian" city.

The members of the gang of boys, to which the author belonged, are described in vivid pen-pictures, and their adventures, together with the tragic fate which overwhelmed nearly every one of them, are set forth in a realistic and thrilling fashion. The rough chivalry of O'Mara, in his devotion to his mother and sister, and the sister's loving attention to her utterly worthless father, compel our sympathetic interest. The author makes no bitter complaint, he draws no moral, he is neither socialist nor ethicist, although he is something of a practical philosopher. He just tells a simple and straightforward tale, as no student of social conditions could ever tell it. After his settlement in America he brought over his mother and sister with

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him. By no means is he an ignoramus; but, since he became a taxi driver he has also become a diligent student in the evening hours; and he asserts that he has become an admiring reader of Joseph Conrad (who first aroused his literary interest), Homer, Virgil, Æschylus, Shakespeare, Dante, Shelley, Keats and many other writers.

There is one distinct weakness in the narrative. All of the scenes and characters in the book, and the evil conditions and vile surroundings, could have been described with exactly as much vividness and with greater effectiveness if the occasional profanities and obscenities had been omitted. It is a pity that this serious blunder was made.

A. de B.

CHICAGO AND THE BAPTISTS: A CENTURY OF PROGRESS. By Perry J. Stackhouse. Chicago: The University of Chicago Press.

There is rather a startling difference between the disjointed and ill-proportioned history of a local church or of a larger Christian group, so familiar to us and so unsatisfactory in form and in content, and the present volume, with its fascinating literary style, its scholarly balance and insight, and its admirable display of the finest qualities of skilled research, appraisal and historical relationship, in the narration of the events and developments of a hundred years.

The First Baptist Church of Chicago was formed in 1833, the very year in which the new city was incorporated and received its charter. The author is today the successful and progressive pastor of that church. But he does not confine himself to the description of the struggles and triumphs of that particular body; he tells the story of the Baptist cause throughout the city and throughout the years. More than this, he records in brief and dramatic fashion the magical evolution of the city itself, from the frontier settlement which, with 43 houses and 28 registered voters, began its organized life in 1833, to the turbulent and tremendous Chicago of 1933, with between three and four million people inhabiting its homes and streets. The late Dr. J. S. Dickerson, for many years a resident of the city and formerly editor of *The Standard*, has written a brief and interesting introduction. The body of the book contains ten chapters, each of which outlines a decade in the history of the city and of the Baptists in the city.

As we read we witness with wonder the kalaidoscopic growth of the city, with its changes, confusions and calamities; the thronging of the variegated immigrant hosts to its gates; the advance of institutions commercial, industrial, educational and religious; the influence upon its life and character of local and national conditions and emergencies; and the persistent though sometimes hesitant impact upon its social and civic development of religious forces, and especially those of the scattered companies of Baptist folk.

We do not know that such a book as this has ever been written before, constituting a complete history of a great city from the day of its birth to the present hour, companioned by a parallel history of a Christian group from its beginning until now. It is an historical document of distinct and permanent value.

A. de B.

INTRODUCING MEN TO CHRIST. By W. D. Weatherford, Ph.D. Associated Press, New York.

This book of 176 pages consists of ten chapters, and each chapter is divided into seven brief studies so that the book may be used in the classroom or in young people's groups, where a better knowledge of the Christian life is desired. It will also assist in the preparation of young people, especially in dealing with others who have not yet accepted Christ and His way of life. The chapters treating of the non-Christian religions and the distinctive message of Christianity will prove most helpful to all who read them. The remainder of the book sets forth various conditions which we meet in doing personal work, and also assists in guiding the worker as to how to deal with each condition. The closing chapters on the fundamentals of the Faith and the exaltation of Christ leave one with the conviction that Christ is the Redeemer of men.

B. T. L.

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW. By Chester K. Lehman. Mennonite Publishing House, Scottdale, Pa. \$2.25.

The book is written with great force and clarity of thought. The author shows careful and thorough thinking in every step of his argument for the supremacy of Revelation over Evolution. In a very kind and Christian spirit he explores all the

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claims and statements of scientific evolution and shows the disastrous conclusions to which they lead. He takes no fling at those from whom he differs but meets only those whom he counts honest foes. Such arguments as this book presents are likely to be more convincing than those that put one's opponents in the class of the insincere or uninformed. If Dr. Lehman contends with evolutionists in behalf of the Bible and Christianity he does so as with those who seek truth. Chapters VI, VII, VIII and IX, seem to be beyond successful refutation. These all will confirm, certainly, any student who has doubts about the validity of the Old Faith. Chapter VI, "The Historic Origin of the Christian Religion: was it through Evolution or Divine Revelation?" should be read by every servant of Christ. All those who contend for Bible and Christianity should read the whole book to catch the gentle spirit of the writer in his contention for truth. The militant spirit is often merciless and intolerant. This author makes able attempt to convince rather than crush the champions of evolution. In view of the undisputed fact that many defenders of the Faith arouse by their spirit more hostility than they suppress, we commend most earnestly their book.

J. A. M.

FROZEN ASSETS AND OTHER SERMONS. By William Edward Biederwolf. Wm. B. Erdman's Publishing Co. \$1.00.

This book of 143 pages contains twelve sane, persuasive, soul-stirring, evangelistic sermons by one of America's greatest evangelists. The first sermon grows out of the story of the rich young ruler whose possessions hindered his usefulness for God. Just as in the world of finance, securities which cannot be immediately used as a medium of economic exchange are said to be "frozen," so in the realm of the spiritual the author considers a man's assets, whether mental, moral or material frozen when they are not used to meet the needs of humanity. Using this idea as a base Dr. Biederwolf proceeds with his message. While there is no structural relationship, and such was evidently not intended, there is a direct succession in the things that exalt Christ. In rapid and majestic sweep he carries us through the "indescribable glory of the first Christmas night when angels proclaim peace on earth." The author believes this peace means among nations, among all classes, between man and God. Hitch-hiking to Heaven is attacked as a useless substitute for working out one's own salvation. A form of godliness without the possession is futile. To the rather difficult question "What God is like" the author answers "love." His exposition of this greatest of all attributes shows that the height, depth, breadth and length of God's love are but slight indications of its marvel. The stern logic of the cross kept Jesus on the cross. It was a moral necessity. He could not come down. The withering jests that pierced his heart were more cruel than the spikes that held him to the cross. His triumph makes possible our salvation. There are three sermons on the story of the Prodigal Son, gripping in picturesque words and choice illustrations. They show the fallacy of breaking the home ties and taking a fling in sin; reveal the joy, tenderness and solicitude of a compassionate heavenly Father over the return of the wanderer, and lay bare the self-sufficient soul of the elder son devoid of charity, kindness and kindred virtues. The atheistic fool is mercilessly handled. When the author gets through with him he has neither logic nor common sense upon which to stand. The discussion of immortality naturally follows. By three convincing arguments and one incontrovertible testimony the writer leaves no place for doubt as to man's life hereafter. In the light of such prospect how shortsighted is the rich fool in the next sermon who had many things to commend him but his life was self-centered and his attitude toward God radically wrong. The book ends with a sermon on the hated Jews. It is a message of signal clearness concerning a race from which we have received prophets, poets, scholars, scientists, merchants, statesmen and leaders in many walks of life. The book is rich in apt illustrations.

H. W. B.

GREEK PAPYRI OF THE FIRST CENTURY. By W. H. Davis. Harper and Brothers. 1933.

The author publishes this little book as a tribute of respect to his teacher, Dr. A. T. Robertson, who passed his seventieth birthday, Nov. 6, 1933.

The book is what it claims to be—an introduction to the study of Greek Papyri. The bibliography is helpful, especially in explaining the troublesome abbreviations regularly employed to refer to the various "collections of Papyri."

The body of the book concerns itself with twenty-one Papyri texts of the first century A. D. The Greek is given with an English translation. Extended notes

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follow explaining various points of word and sentence structure as seen in the text itself. In this lies the strength of the book. For further study the student is given specific directions to well-known Greek Grammars, particularly to Dr. Robertson's large Grammar.

The simplicity and clearness of the entire arrangement of material make this an ideal treatise for beginners in the field of Greek Papyri. W. W. A.

FACTS AND MYSTERIES OF THE CHRISTIAN FAITH. By Albertus Pieters, D.D., Professor of English Bible and Missions in the Western Theological Seminary, Reformed Church in America. William B. Erdman's Publishing Company, Grand Rapids, Mich.

The book is a very complete presentation and defense of the doctrines for which the church has always stood, known today as the fundamentals of our faith. Not one important doctrine is omitted in the 44 chapters composing the book. This doctrinal presentation is fitted to confirm the faith and delight the hearts of those already believers, rather than change the minds of those who doubt and deny "the facts and mysteries of the Christian Faith." The chapters are very compact and brief, well intended for use as a study book in churches. The author states in his preface to the second edition that though the book was not so designated yet he finds that many ministers have seized upon it as a text book for young people's Bible classes. This seems to be its larger mission; and for this it is most valuable. Its use can prevent doctrinal waywardness in churches, and for this we commend it to ministers. J. A. M.

CHRIST'S WORDS FROM THE CROSS. By Samuel M. Shoemaker, Jr. New York: Fleming H. Revell Company.

It was Edgar Allen Poe who first pointed out to the literary world the value of the "single effect" which may be obtained only from a work of such brevity that it may be read at a single sitting. In this tiny book of just 54 pages the gifted rector of Calvary Church in New York has created, without consciously trying, a single effect of majestic and poignant beauty. This is no profound treatise on the theological import of the Cross, but at the same time it is sane and satisfying. It is not so much a series of talks "about" Christ's words as a magic carpet that carries us to the very foot of the cross where we ourselves may listen.

In a perfunctory note the author indicates that the connecting theme which binds these seven sermonettes into a whole "is that in His words from the Cross, Jesus was sharing Himself with us, allowing us to partake of His thoughts and feelings in this holiest moment of His life, and of all history." But happily this theme of "sharing" never becomes so prominent as to obscure the awful sublimity of that spectacle of God's Son upon the Cross. To the author this is no mere good man dying for a noble cause, but "the most significant event on all the plane of human history, an event with cosmic significance for the relations between the holy and loving God, and sinful, guilty humanity." This is the picture of the Son of God who by this act came "so far out, so far down, into this thankless and unfaithful world, that there is not one of us, nor can be forever, whom he did not touch."

The author finally concludes that two of the ever-present and practical meanings of the Cross are these: first, all human pain and trouble is transfigured in its light, and we determine that these shall be met with faith; second, the Cross "makes us to know that our peace with God does not stand in any merits or righteousness of our own, it does not rest upon the tenacity of our fluttering wills and our poor striving to match the moral ideals of Jesus; it stands in the mercy and the promises of God, sealed and sacramented to us in the life and death and resurrection of Christ." C.M.

ROBERT E. LEE THE CHRISTIAN. By William J. Johnstone. New York: The Abingdon Press. \$2.00.

Mr. Johnstone presents no flattering eulogy, couched in ornate language, but a simple, clearly-outlined and very noble portrait of a great soldier who was a devout disciple of Jesus Christ, and a humble believer in the truths of the Gospel. It is well to keep in mind the interesting fact that such achieving military leaders as General "Chinese" Gordon, Sir Henry Havelock, "Stonewall" Jackson and General Robert E. Lee, were not only men of unblemished personal character but also men of rare spiritual genius and fervent faith. It is little wonder that "everybody

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and everything—his family, his friends, his horse, his dog—loved General Lee," for in his lofty nature strength and gentleness were most admirably commingled.

His Christian lineage; his high principles throughout his life; his complete abstemiousness; his devotion to his studies; his tender care of his invalid mother; his reliance on Divine Providence during his army career; his reverence in conducting family worship; his habit of ceaseless private prayer; his interest in local and national church affairs; his respect for the Sabbath, and his solicitous desire for the religious welfare of his students after he became President of Washington and Lee University, are all recorded here in attractive and inspiring terms, and they combine to form the picture of the perfect Christian gentleman.

The chief fault that may be found with the book is that it does not form a sufficiently connected narrative, or flow smoothly as a single story. All of the chapters are broken up into brief and separately-titled paragraphs. However, there is a fulness of facts and anecdotes, which make the volume a source of much valuable information.

A. DEB.

THE HEBREW LITERARY GENIUS. By Donald Black MacDonald, M.A., D.D. Princeton. The Princeton University Press. \$2.50.

The author recognizes an eternal purpose in the history of the Hebrew people, and a unique guidance behind them and in them. He sets before us the Hebrew literature, as expressing the innermost soul of the people, and brings out the basic fact that in the end this process of self-expression carries us back to the being of Jehovah and to the significance of his choice of Israel as His own peculiar people. Out of the well-furnished treasury of a life devoted to the study of the Hebrew and Arabic literatures the author assails the hypercriticism so common today. He asserts that the methods of such criticism, the analysis and dating of documents, and the apparatus of learning generally, have "run themselves to a stop," and that "the critics and critics of critics have become more interested in each other than in the literary reality before them." If the Old Testament is simply a jumble of historical and critical problems, affording a battle ground of professional experts and analysts, it has lost its worth as a sublime literature.

So Dr. MacDonald has come to the conviction that, specialist though he has been for long years in this realm, it is well for him to provide a nonspecialistic volume, in order to suggest a different way of regarding the Hebrew writings from that most in use, and to open certain fresh and significant vistas, full of rare meanings and interpretations, for the life and thinking of the people of Jehovah. As he approaches his task the author turns from theological ideas and legislative enactments, and from exclusive preoccupation with the external analysis of so-called "original" documents, in order to consider the books themselves, in their motivating ideas, their attitudes toward problems, and the æsthetic forms in which those ideas and attitudes are expressed. Therefore his outlook is psychological and æsthetic rather than historical and critical. It is a relief and joy thus to follow a master who deals with inner meanings rather than with tiresome external dissections.

The book is a fine and thorough-going literary discussion. We follow the author with delight and profit in his consideration of poetry, prophecy and story. We trace the relationship of the Hebrew mind to the two worlds of his acceptance, that of nature and that of the equally real and present spirit universe. We study also that development of the philosophic genius of the Hebrews as contained in the Wisdom Literature. The whole effect of this vigorous and gracious discussion is to bring the reader, through the channels of instruction and inspiration, to a profounder appreciation than he has known before, of the abundant riches of the Old Testament, and to an impelling purpose to make these Scriptures an object of more faithful and constant study.

A. DEB.

MONEY VERSUS MAN. By Frederick Soddy. New York: E. P. Dutton and Co. \$1.25.

This is not, as its name might imply, a popular treatise on the power of money in relation to human conditions; but a scientific exposition from the viewpoint of the "new economics" by a scholar of repute. Dr. Soddy is professor of chemistry in the University of Oxford and winner of the Nobel Prize in Chemistry in 1921.

We live in a scientific age. In swift fashion, science has substituted inanimate energy for animal and human labor in production. This change should bring nothing but good; yet the vital results thus far have been nothing but disastrous. Men lose their employment and can no longer buy the goods which they are no longer required

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to make. Thus a fearful physical degeneration is now in process. Thus also the home market shrinks. As capacity to produce increases, demand decreases. More than this, the titles to consume the product more and more have found their way into the hands of those who own the new capital organs of wealth-production and who seek to secure a permanent lien upon the future revenue of the community. Everywhere there is a glut of wealth, congestion of the economic system, and ever-growing unemployment among the workers. Such conditions lead and will inevitably continue to lead to periodic world wars. The problem here must be speedily solved or our "scientific civilization" will be wrecked.

But for taxes upon the well-to-do, the unemployed would starve; and against these taxes, through every form of evasion and efforts at cancellation, the capitalists are constantly contending. Invention and technical skill are at a height never dreamed of hitherto. There is a vast accumulation of industrial plants and machinery, powerful time-saving methods of production, a highly skilled army of workers, more abundant natural resources and more efficient means of transport than ever before; yet in face of this situation we have acute and chronic poverty and destitution. A nation with such a primary contradiction in its economic life is not a nation but a state of anarchy. In relation to its most important economic condition it is leaderless, impotent and doomed.

The matter of distribution is of course the most crucial element in the problem. The distributory mechanism of an individualistic and democratic community is its money system. The cause of the present tragic state of affairs lies in the fact that the power to create and destroy money has been surrendered by sovereign governments to the selfish and irresponsible hands of capitalists, bankers and powerful industrialists. This constitutes the main thesis of the book now before us. Its analysis of the problems of money, wealth and debt are illuminating. The author uses strong language in denouncing the custom of banks in creating "virtual wealth," and in arguing that under existing conditions "the hard-working and efficient are reduced to inferiority in comparison with the lucky gamblers, and those who do the real work of the world are at the mercy of wreckers and ghouls." The author proceeds to constructive argument, in considering the question as to how a nation can be made wealthy, and in analyzing proposals other than his own, to this end.

In his chapter on "Practical Measures" Dr. Soddy shows that capital is the essential element in the problem; but that the ownership of it and the way in which it is provided, are the cause of all diversities of opinion. His own view is, in brief, that, by means of certain reforms which he outlines, all old capital should be acquired by the nation, and the whole revenue therefrom should ultimately be vested in the nation. On the other hand the starting and development of new industries and sources of income should be left to private initiative and enterprise, under the indirect control of government. Wages would be paid in dividends issued by the government. Thus the suggested remedy escapes both the unspeakable evils of the present economic system and the perils of a so-called socialistic state.

In the final chapter the author accuses Democracy of having made a fatal error "in allowing a private monetary system to grow up, and then in not putting an end to it." It has allowed a group of "supermen" to govern the money of the nation, and even to hold the helm in international questions. Thus the politicians have allowed a grim deity to be created, a sacrosanct untouchable deity enthroned in "the Holy of Holies of the Slave Civilization" of today, and none must speak ill of the members of the Money Power, who serve and worship this manhood-crushing deity.

The criticisms are searching. The author's manner of writing is such that "the wayfaring man though a fool may not err" in his understanding thereof. A. DEB.

LIGHT OUT OF DARKNESS. Compiled by Sara C. Peet. New York: Fleming H. Revell.

In 1905 a brilliant young woman, Miss Eleanor Pilson, was society reporter on a paper in Asheville, N. C. An unbeliever, she was converted by being assigned to report a series of meetings led by Miss May Blodgett, national Y. W. C. A. Secretary. Two years later she is in China with the China Inland Mission, where for eight years her unusual gifts make her work markedly successful. But eight years is too long without rest, and she came home, never to return. This little book gives a sketch of her beautiful life, with a compilation of some of her papers and poems. The chief paper is a study of reaction in China, and gives the title to the book. The poems show genuine merit, a poetic, spiritual soul, and a fragrant Christian life.

W. T. E.

REVIEWS OF RECENT BOOKS

A HISTORY OF THE CHRISTIAN CHURCH. By Lars P. Qualben. Thomas Nelson and Sons. \$2.50.

The author is Professor of History in St. Olaf's College, Minn. This school represents the Norwegian branch of the Lutheran Church. To cover the entire field of Church History in less than six hundred pages, with maps, diagrams, bibliographies, and review questions is no simple matter; but the author has succeeded remarkably well. His object is to give a comprehensive view of the entire field. He has no prejudices or interpretations. The book is a compendium, and a most admirable basis for study. It is especially well-balanced, giving due recognition to all the outstanding features of the history of Christianity. The book is eminently fair to the many movements, especially those resulting in the formation of modern denominations. No personal bias of the author is evident. This book is a welcome addition to its field. Carefully analyzed and indexed, it will be valuable for ready reference. In clear, strong English, it makes easy reading. In a day when many books in this field are written with some theory to be established, it is a relief to find one which gives such a complete résumé of the facts of history, leaving the reader to make his own interpretations. W. T. E.

FROM DANTE TO JEANNE D'ARC: ADVENTURES IN MEDIEVAL LIFE AND LETTERS. By Katherine Brégy, Litt.D. Milwaukee: The Bruce Publishing Company. \$1.75.

Here are nine essays on men and women and manners and religion, a delightful collection of sparkling human documents. The first of these, *Dante's Dream of Life*, won the international Leahy prize, offered through the medium of the Roman Catholic periodical, *The Commonweal*, in 1927. It is a striking epitome of the *Divine Comedy*, which embodies the very heart of Catholic teaching. The essays that follow are all fascinating and enlightening. The author's genius expresses itself most definitely in two forms, in its haunting poetic quality, and in its ability to compress, and to set forth in brief and lucid terms, whole areas of thought. Under the skilful pen of Dr. Brégy, the mystic and romantic beauties of the medieval period, in its higher ranges of expression, take on new life and meaning, while its spiritual values are admirably emphasized. The volume is an aid to meditation and a stimulus to vital thinking. A. DEB.

OLD GIMLET EYE: THE ADVENTURES OF SMEDLEY D. BUTLER. By Lowell Thomas. New York: Farrar and Rinehart. \$2.75.

A rough and ready story of a rough and ready soldier. Literary English suits the adventures of certain personalities, but for such a man as Smedley D. Butler the vivid and slap-dash newspaper English of the versatile Lowell Thomas is far more fitting. General Butler belongs essentially to the rough-and-tumble arena where the fighting men of the world and underworld, with blows and oaths and fierce wrestling, amid mud and muck, seek to blunder their way out of troubles, political and otherwise. The subject of this biography, strangely enough, was not born of quarrelsome Irish parents, but of excellent Quakers; yet he rejoices in roughness and is rather inordinately proud of his own profanity. That he has been a fearless fighter for any cause that appealed to his pugilistic proclivities is abundantly apparent. He is a picturesque figure; and his hectic life in Haiti and Honduras, in China and America and elsewhere, form an exciting narrative. It may be said that such men are a "throwback" and belong to a ruder and less civilized age, yet they exhibit a spirit of reckless and ruthless bravery that is still unfortunately necessary in those disputes and brawls amongst men and groups and nations which still survive in the midst of our human scene. There are examples of action, courage and swift decision recorded in these pages that are not unprofitable to witness and consider; they at least deliver us from any tendency to regard our age as one of platitudinous composure and "dry rot." There is a primitive vigor displayed, and a contemptuous disregard of consequences, which stimulate the spirit of daring in the commonplace soul of the everyday man. General Butler possesses in a high degree the characteristics of courage, honesty and intensity, and these traits are clearly set forth in this awakening narrative. A. DEB.

HIS GLORIOUS SHAME. By James Black, D.D. New York: Fleming H. Revell Company.

This is a charming little brochure of four short chapters written by the little-less-noted brother of the illustrious Hugh Black, author of "Friendship" and other famous

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works. Dr. James Black is minister at old St. George's, West Edinburgh, and one rather fancies this volume grew out of his pulpit ministry there.

It is an extra-Biblical story of Simon of Cyrene, and how Jesus was born in his heart the day he carried the Saviour's Cross up Calvary's steep hill. And that is a real Christmas, the author would tell us, when Jesus comes to live in the heart! God's finger had pointed him out through the providence of the destiny that is shaped by God's foreseeing grace. It looked like shame to be impelled to do what a Roman soldier counted as demeaning, to carry a felon's cross. So it seemed! But God's grace transfigured the task into surpassing glory, so that at the last he was able to say, triumphantly, "*I carried the cross for Jesus.*" It was not the special sacrifice in the temple at Passover that did it, nor the offices of the kindly priest and his cleansing rites, nor the burning of the coat stained with the Saviour's blood from his wounded shoulder. Not these, but the ministry of John Mark that led him to the feet of the crucified and revealed Him as Lord. It was the voice of God in his soul, speaking to him the word of peace. At the last he comes to testify with happy thanksgiving, "*Praise be to God... I carried the cross of my Lord.*"

No more appropriate gift could be given a young convert than this touching and transcendent story of a forgotten man in the Christian history. A. E. H.

HISTORY OF THE BAPTISTS IN NORWAY. P. Stiansen, Ph.D. Chicago: The Blessing Press. \$1.75.

Dr. Stiansen is President of the Norwegian Baptist Conference in America, also President of the Chicago Church History Club. He is Dean of the Norwegian Theological Seminary affiliated with the Northern Baptist Theological Seminary. This book of 175 pages gives the record of the struggles and growth of the Baptists in Norway. The author has visited practically every place in Norway where the Baptists are working, and by diligent research has produced a work of permanent value, both in Norway, and for all interested in the world-wide growth of Baptist doctrines. It is about two hundred years ago that the Baptist movement appeared in Norway. It came by the way of Denmark, and was the result of Moravian and Pietistic influences. These were followed by the work of two Anabaptist students, brothers, who came to Copenhagen, and were soon sent into exile. Then one, Simon Bølle, became the leader. Numbers grew, and persecution followed. This was not so bitter as in other lands. It consisted of imprisonment and exile. The work spread into Norway, and was much also of a pietistic reform. A brother of Simon Bølle was the leader. Again we find growth, persecution and exile. The movement was practically obliterated, but not before the State Church had been much influenced for good.

The modern Baptist movement in Norway is about seventy-five years old. It began in a reaction against Rationalism. There has been some persecution, but not very severe. At present there are some fifty churches with 6,500 members, which is the largest dissenting body after the Methodists. The value of Baptist work is not limited to its own growth, for Baptists paved the way for all free churches. But the greatest value has been the reaction on the established church, which is probably the most evangelical and spiritual state church in Europe. W. T. E.

ADVENTURES OF IDEAS. By Alfred North Whitehead, F.R.S., F.B.A., Sc.D., LL.D. New York: The Macmillan Company. \$3.50.

The author faces a rather gigantic task, a description of the development of the concept of civilization, and a critique of that sort of history which ideas have had in their impact upon humanity throughout its ages of expansion. That he has accomplished the task he set himself with large measure of success is manifest in the fact that a careful reading of the book impels a desire to read it again and to ponder its teachings. Not less important than its main thesis, though more romantic and theoretical, is the insistence that the spirit of Adventure belongs to the very essence of an advancing civilization.

The book is divided into four parts, constituting a logical order, and defined as sociological, cosmological, philosophical, and, finally civilizational, in which the dominating and regulative principles are Truth, Beauty, Adventure, Art and Peace. In all of his positions and statements the author considers the Idea-complex, if such it may be called, from the broad viewpoint of the present and the future as well as of the past.

Incidentally the transmission of civilization and the shifting of intellectual emphases from the Near East to Western Europe is indicated. Here as always throughout the book, the facts of migration, racial character and adventure, are shown to be due to the

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energizing influence of certain productive ideas. How ideas concerning the general status of mankind and also concerning the place and function of individual men initiated modern phases of thought and behavior within the European habitat, is clearly outlined.

In the cosmological section the evolution of those ideas, basically emotional, which contributed directly to the civilization, the "behavior-system" of human beings in mutual intercourse, is considered. Here no profound intellectual processes are involved. We see simply the emergence of ideas of the mind from unthinking activities, and the modifying effects of those ideas. The author considers especially the influence exerted by the Platonic and Christian doctrines of the soul upon the sociological development of Europe. From this he passes, in the second section, to a critique of the influence of scientific ideas, then slowly arising, upon European culture, and of the cosmological ideas thus generated, giving particular attention to the "New Reformation," which he believes is still in progress. Here he dips into theology quite deeply, urging concentration upon the eternal ideals, and the furtherance of the task of philosophical theology "to provide a rational understanding of the rise of civilization."

The philosophical section is at once more abstract and less convincing than the balance of the discussion. It comes to negative rather than positive conclusions, although it expresses the opinion that the everlasting nature of God "may establish with the soul a peculiarly intense relationship of mutual immanence." In the final section of the book Truth is defined as the conformation of appearance to reality; Beauty finds its exemplification in actual occasions; while the realization of Truth becomes in itself an element promoting Beauty of feeling. This is more than mere verbalized Truth, for Truth is accompanied by a sense of rightness in the deepest harmony.

Dr. Whitehead climaxes his story of the influence of leading ideas in the development of civilization, with his description of Peace as "the Harmony of Harmonies which calms destructive turbulence and completes civilization." This is not the negative peace which simply induces indolence and anæsthesia, but that positive feeling which crowns the "life and motion" of the soul. It removes the stress of acquisitive feeling arising from the soul's occupation with itself, and carries with it a surpassing of personality. There is in it "a grasp of infinitudes, an appeal beyond boundaries." It thus gives the promise of a higher civilization, for its aims outstretch the limits of the individual. The full attainment of Truth belongs to the essence of Peace.

The entire discussion is replete with incentives toward a nobler and more harmonious conception of the progress of ideas in their action and reaction upon the acts and externalities of the ordinary human existence, toward a more synthetic grasp of the essentials of a higher civilization.

A. DEB.

SALVATION BY LAUGHTER: A STUDY OF RELIGION AND THE SENSE OF HUMOR. By Dudley Zuver. New York: Harper and Brothers.

The purpose of the author, as stated at the outset, is to trace the relations between religion and the comic sense. He explains frankly that it is his intention to "treat upon certain matters which are neither religious nor generally considered comic." He fulfills this intention to a rather remarkable degree. There is no connected discussion of the main theme, but there are many rambling tours into the hinterland of the subject, and a large amount of space devoted to theological and psychological questions, to an argument on tolerance and to a dissertation on the problem of sex, which is described as "the standing joke of the human race." The style of writing is easy, and brightened throughout by many smart epigrams and paradoxes, although the few humorous stories and "skits" are so hackneyed that they burden the discourse.

The two chapters on "Excursions in the Gospels" and "The Doctrine of the Cross," are the only ones that seem to be definitely in line with his basic thesis. Here also he makes tracks away from his theme. His assertions that Paul was a pygmy beside Peter; that Peter was given his name by Jesus as a jest and "in lightest banter," as that of "Babe" Ruth is given to a husky baseball player, or "Soapy" to a boy whose face needed washing, to use the author's parallels, or that the forgiveness of the Prodigal Son was "conditional upon his ability to make his father laugh"; or that from his study of rich people and their ways Jesus derived the same sort of diversion that we do in observing a fat man's race; or that the amount of industry bestowed upon the interpretation of the passage, "Come unto me," etc., is one of the most jocular sights imaginable, are certainly not convincing. Especially, in his "Doctrine of the Cross" does he fail to make us believe that "humor is the propædæutics to the Cross."

We rejoice in humor, and we could even wish that there were glints and gleams of humor in the New Testament; but the author of this volume must surely persuade his readers, through the sorry case he makes for his subject, and after the thorough search

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he undoubtedly pursued in gathering his material, that there is no humor whatever in the Scriptures. The chief objection to the volume itself is its lack of the sense of humor. A. DEB.

THE NATURE OF RELIGION. By George Wobbermin, Ph.D. New York: Thomas Y. Crowell & Co. \$3.50.

The author is professor of theology in the University of Göttingen, and one of the chief interpreters of the psychology of religion in Germany. In an admirable prolegomena, covering the first three chapters of the First Part of this rather bulky volume, the author discusses the question of method in relation to the task of examining the nature of religion and the nature of Christianity, in order to arrive at conclusions regarding their truth. In this connection he explains the principal problems of religion and the various methods that have been employed in their study. His own method he calls the religio-psychological. Religion presents a problem of folk-psychology and also one of individual psychology; therefore we should employ a method which does justice to both these points of view and brings into relation both ways of formulating the problem.

To interpret religious soul-life that is alien to us in the light of one's personal and religious experience, to return with ever-increasing understanding to the study of one's own religious consciousness, and to form ever more intensely this process of grasping and interpreting one's own and alien forms of expression of the religious life, thereby revealing the religious motives of all specifically historical religious life, is the object and basis of the religio-psychological method. In brief, it alternates between historical data and those of personal experience. It combines the method of William James with that of Wilhelm Wundt, discarding the errors of each. It is a method both scientific and practical.

The hundred pages in the heart of the book in which the author expounds, recasts and supplements Schleiermacher's theory of the nature of religion is one of the finest examples of critical and constructive reasoning that it has ever been our good fortune to encounter. Although accepting in the main the position taken by Schleiermacher the author shows clearly that, to the feeling of dependence which is the central concept in Schleiermacher's idea of religion, and which forms a synthetic unity, there must be added the feeling of security and the sense of longing as essential to that synthetic unity. Schleiermacher, in his philosophical outlook, was strongly influenced by Hegel; and the Hegelian triad of thesis, antithesis and synthesis reappears in this "trinity of feeling," which we are constrained to believe lies implicit, though perhaps unconsciously so, in the system of the earlier thinker, but which appears now in definite outline in Dr. Wobbermin's exposition, and is interpreted on the basis of his religio-psychological method.

The relation of this point of view to the Christian religion, and its bearing upon Christianity's rise and development, are fully treated in the author's elaborate *Systematische Theologie*. In the present volume he confines his study to data taken from the history of non-Christian religions. He follows this discussion with a classification of religions, formulated on the basis of his method; and in this connection gives considerable attention to Christian Science, a "rationalization which evades the standards of natural science" and should probably be regarded as "a kind of modern magic" rather than as a religion; and Theosophy, which he is inclined to define as simply "a type of modern mythology."

The second part of the book deals with the question of the truth of religion in relation to the question of its nature. Rejecting the "classic proofs, for the existence of God," the author advances the two propositions that it is a mistake to desire to prove the existence of God or of the supernatural over-world; and that the reality of God and the over-world is the condition of all religious beliefs. If these two propositions, which the religio-psychological viewpoint presents as equally essential, are taken together, it follows that the truth of religion can be scientifically represented only in an indirect fashion. Attempts at direct proof merely send us back to the scholastics.

In order to secure the indirect proof, it is necessary to examine first the two "problem-complexes" which concern the relations of religion with magic and mythology and the relations of faith and knowledge. This examination is accomplished briefly in the two succeeding chapters.

In the first of these the author shows conclusively that both magic and mythology are in conflict with religion and in "radical differentiation" from it, for they seek to force the higher powers into a condition of subordination to human activities, which is in absolute contradiction to that feeling of dependence upon the higher powers which is the essence of religion. The rejection of these pseudo-faiths is "the necessary

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outcome of the religious position which is adopted in the New Testament." In the analysis of knowledge and belief the author contends that in any true philosophy of life the two elements are blended; knowledge and belief must be brought into a unity.

In discussion of the religious philosophy of life and modern science the conclusion is drawn that the recent researches of the most modern science point in a direction of a teleological interpretation of nature, and the most logical and comprehensive teleological view is found in the Christian philosophy of life. In its eminent reasonableness, and in its high superiority to all other forms of culture and all other philosophies of life, Religion exhibits its greatness and indirectly proves the fact and reality of God and a supernatural world. In Christianity, far above all other faiths, these facts hold most convincingly.

A. DEB.

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